The

Bombay Guardian.

PUBLISHED EVERY FRIDAY MORNING.

VOL. I.] FRIDAY, 3RD OCTOBER 1851. [No. 31.

RELIGIOUS MEETINGS DURING THE WEEK :—

On WEDNESDAY *evening the usual service and lecture at* TRINITY CHAPEL, *at half past 6 o'clock.*

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On the FIRST MONDAY *of every month, the* UNITED MONTHLY CONCERT OF PRAYER FOR MISSIONS *is held in the* FREE CHURCH *at 7 o'clock in the evening: the* CHURCH MISSIONARY SOCIETY'S *Missionary Prayer Meeting at the* BOYS' SCHOOL-ROOM *attached to* TRINITY CHAPEL, *at 7 o'clock p. m.: and the* FREE CHURCH OF SCOTLAND'S *Missionary Prayer Meeting, Ambrolie, at 7 o'clock a. m.*

On the THIRD MONDAY *of every month, the Monthly Meeting of the Western Indian Branch of the Evangelical Alliance, at 7 o'clock p. m.*

THE "BOMBAY GUARDIAN."

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The Benares Magazine.

No. XXVII., — JUNE, 1851.

Contents.

Original.		Page
I.	Notes on the Landed Tenures in the North-Western Provinces	389
II.	Kavanagh's Discovery of the Science of Languages	405
III.	The Notions of the Hindus	416
IV.	Leaves for Legends	427
V.	The Rig-Veda	446
VI.	Sketch of Mairwara	457
VII.	The Unknown God	471
VIII.	Wanderings in Western India	473
IX.	The Poor of England,—their Industrial, Social, and Religious Wrongs	489
X.	The late Robert Southey	512
XI.	Fragmentary Remarks on the Bengali New Testament of 1847. With a Brief Prefatory Memoir	514
XII.	The Christian Intelligencer's Obituary Notice of the late Rev. Professor Street	523
Extracts and Intelligence.		
1.	The Real Danger of Romanism	529
2.	The Marriage Bill	533
3.	Its Perverts a Living Protest against Popery	536
4.	The True Scope of Female Heroism	54
5.	The Bishop of Victoria's Visitation Tour	54
6.	Anti-Papal Address from the Laity to the Queen	54

No. XXVIII. will be published this month.

THE BENARES MAGAZINE is procurable at Canno and Dunlop's, Bombay. The Magazine is published numbers of about 200 pages, every alternate month; and is de to theological, Oriental, and general polite literature. It adv the principles of the Church of the Reformation. It enjoys a very influential circulation, including most of t officials of the Bengal Presidency. The talent enlisted in vice is acknowledged to be second to none in the peninsu The subscription is SIXTEEN RUPEES a year. The of the Editor, to whom books and other communicati addressed, [illegible].

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The

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PUBLISHED EVERY FRIDAY MORNING.

VOL. I.] FRIDAY, 3RD OCTOBER, 1851. [No. 31.

THE COMPANY'S JUDICIAL ADMINISTRATION.—Much of the happiness of a community depends upon the due administration of justice; and the quality of a Government can hardly be better tested than by the success of the provision it makes for the protection of the industrious in the enjoyment of the fruits of their labour, and for the repression of the violence of the lawless. The administrators of justice in the Company's territories are either European magistrates and judges with their subordinate native mamlutdars and ameens, in the long settled districts; or commissioners and their subordinates, in newly acquired countries; or political agents and their assistants, in dependent native states; or generals of divisions, and commandants of stations with their subordinate bazar-masters, and assistant bazar-masters, within and for a certain distance around military cantonments. The dispensation of justice belongs, in a greater or lesser degree, to all of these different functionaries, whether civil or military. Most of the heads of departments belong to the Civil Service, the rest are military officers high up in the Queen's or Company's Service. Magistrates and their assistants are frequently collectors of revenue also. The bazar masters are Company's military officers. Political agents and their assistants, as well as commissioners and their subordinates, belong either to the Civil or Military Service. Commandants in military cantonments take no active part in the administration of justice, but do all through their deputies the bazar masters.

Confining ourselves, in the remarks we are about to make, entirely to our own Presidency, we still find the greatest difficulty in coming to anything like a decisive opinion as to the success of the administration of justice among us. The reader is not, therefore, to expect a piquant article, holding up the whole judicial system of the Company to ridicule and contempt, such as would please those whom nothing pleases; nor yet a labored encomium of praising the Company's Service as the purest and best in the world, such as would please those who profess to regard with perfect indifference every opinion expressed about themselves good or bad. The administration of justice in India, with Europeans at the head of every department, is certainly attended with difficulties unknown in any other country in the world. Some of these are, the ignorance of the native character, and the want of a correct knowledge of their languages on our part; the want of sympathy with our laws and institutions on the part of the natives; the prevarications of witnesses, the unfaithfulness of subordinate agents of Government, and the want of talent in the heads of departments. Never, we believe, was justice attempted to be administered in any country under the weight of so many difficulties as attend its administration by Europeans among the natives of India. We would instead of an annual importation of a few young men raw from Haileybury College, several shipments of sages, with all the wisdom of Solomon, to dive into and follow out all the tortuosities of a native cause, when the party that is in the right, and the party that is in the wrong seem only to vie with one another in coining falsehoods to support their respective pleas. Looking then at the premises, we should say the attempt, by the means at our disposal, to administer justice must be a mere farce; and yet looking at the country generally, with a good deal of petty oppression that never finds its way into a court at all, with a goodly proportion of criminals who escape punishment, and a few cases where innocent men are victimized, property and life are on the whole pretty well protected. If it is asked how are these things reconcileable, the reader may take at what they are worth the following considerations.

If Europeans in India have disadvantages of the kind we have mentioned above, in distributing justice to the natives, they have to counterbalance them many signal advantages. One of the chief of these is the prestige among the natives in favour of the intellectual superiority of the fair men of the North. Everything of any intellectual value in India has come from the North. The Brahmans, who introduced the whole of that sacred literature so venerated in India, both by all who understand it and all who do not, are from the North, and the fairer a Brahman is the purer is he regarded. The great Mogul emperors, the source of new laws, institutions, and honors, were also fair men from the North. Everything most sacred, everything most magnificent in India, the Hindoos esteem as the property of the men of the North. By the conquest of India also the Europeans have impressed upon the Hindoos a deep sense of their intellectual superiority. The silly maxim repeated *ad nauseam* in Europe, that England holds India by the sword, we never heard from the mouth of a native. They universally attribute our acquisition of empire to our superior intelligence, or our superior morality. It is not by the force of a few Europeans that England keeps India in subjection but by hundreds of thousands of native sepoys. Let any one explain, looking no farther than to physical force, how these have been enlisted in her service, and how they are maintained faithful? What forced the sepoys to enlist in the Company's Service, and what forces them to remain? The very asking of such questions shows their absurdity. The native explanation of the power of the English Government is the only rational one. The intelligence and moral restraint that leads all European subordinates to submit, though with a grumble occasionally, to their superiors as best for themselves on the whole, and thus maintain the unity of the empire, is the grand source of our power. The Maratha confederacy was a rope of sand, the English is a chain-cable. Now the natives, seeing the English intelligent in poli-

tical matters, give them also credit for a similar intellectual superiority in judicial matters; nor is it to be denied that among the Civil functionaries of the Company there have been men, who having acquired a thorough knowledge of the customs of the country, and a sufficient acquaintance with its languages, have brought an amount of integrity and zeal, as well as intellectual endowments, to the discharge of their duties, which India never before witnessed. One or two instances of this kind produce a powerful impression on the minds of a semi-civilized people, and lead them to think that all English functionaries are intelligent, though not equally so. Inspired with such a sentiment, they feel an awe in the presence of the judge, which gives him a great advantage in the discovery of the truth.

But we may now look a little behind the scenes, at some of those awkward fittings, which cause the jarrings we occasionally witness.

There never was a government more anxious to do its duty, we believe, than that of the Hon'ble East India Company. There are men in the Directory who have the interests of India sincerely at heart, and anxious to do all in their power to improve the Service. Yet we may still question the usefulness of some of their plans. The system of study at Haileybury, if it was fitted for a bygone state of India, is not fitted for the present. The student might learn there a little Hindoostanee, as much as much as would enable him to ask for a glass of water, or hold a trifling conversation with a native servant, but nothing more. The young civilian's time at home should be all spent in obtaining a knowledge of the principles of the English, Civil, Hindoo, and Mahomedan law, and the principles of Political Economy; enough surely for the short time he has to remain there. The whole time spent on Sanscrit, Persian, and Arabic is utterly wasted; not one out of ten of the civilians who come to Bombay have more than the merest smattering of these languages; and they are useless for all their ordinary duties. The same is the case in the Madras Presidency, and for all except the Upper Provinces in the Bengal Presidency. Let those who have a peculiar turn for languages study the Arabic or Persian, and aspire to the half-dozen appointments at the most in which, on our side of India, they can be of use to them. Let the judge, who has energy and ability for it, master the Sanscrit, and examine the quotations of the Shastrees, but do not waste on these the precious time of a whole service.

The attention of the civilian, after he arrives in Bombay, to the Hindoostanee is also so much time thrown away, or worse than thrown away. To the military man, indeed, the Oordu is everything; it is really the camp language, but to the civilian it is nothing. It is the vernacular language of no man, woman, or child; and the few Mussalmans who say it is their language can all speak another language better, except a dozen moonshees. The two languages of the Presidency are the Mahrattee and Goozerattee. The time that is spent in learning the Hindoostanee and one of these, according to the present regulations, would suffice for mastering them both; and no man who could speak these would be at a loss, after rubbing up his Haileybury grammar a little, to speak tolerable enough Hindoostanee. The consequence of the present well meant, but really hurtful system is, to make the native language spoken by three-fourths of the Civil Service different from that spoken by the natives. Even where a judge understands pretty well what the witnesses say in Mahrattee or Goozerattee, he rarely can speak a sentence in the language, and his questions must be put by another person. Now if he did not know the Hindoostanee, or if he knew the Mahrattee or Goozerattee better, he could put the question himself that he wished to be put, instead of having it turned and twisted by another. We hope the old *Kya bolta*-days are over, when the judge turned to the sheristidar to ascertain what the witness had said, without understanding himself a word of the depositions; but the evils of the above system are great enough, though not equal to those of that. Make it no longer imperative to pass in the Hindoostanee at all, but make passing in the Goozerattee necessary for an appointment in Goozerat,—in Mahrattee for employment in the Deccan and Concan,—and in Canarese for appointments in the Southern Mahratta Country, as common sense requires, and thus, without any additional burden on the Civil Service, a great public good would be achieved.

Some further remarks on this subject which we wish to make, must be deferred to a future opportunity.

FEMALE EDUCATION IN THE DECCAN.—What a strong and important subject, involving the present and eternal interests of millions of our fellow-creatures! It has been truly said, that not only the moral but the intellectual character of a people will depend upon its women. Napoleon said "he never knew a great man, who had not been made such by his mother." How sweetly Cowper sings of his sainted, endeared, well-remembered mother,—Narrating her piety and her virtues, he says:—

> "All this still legible in memory's page,
> And still to be so to my latest age;
> My boast is not that I deduce my birth
> From loins enthroned and rulers of the earth,
> But higher far my proud pretensions rise—
> The son of parents passed into the skies."

Yes, a godly and intelligent mother, as his was, is one of the greatest blessings humanity can possess. Who but a barbarian can be cold and unmoved then when called upon to promote the education, and consequent usefulness, of the *mothers* of a nation! The millions of Máhárástrá will never be fully civilized and humanized, till their mothers and wives are enlightened and sanctified. Solomon long ago said of the virtuous woman, "Her price is far above rubies; she openeth her mouth with wisdom; and in her tongue is the law of kindness: her children rise up and call her blessed; her husband also, and he praiseth her." O how different the reality among the wives and mothers of this land from the picture here presented! They are uninstructed, and consequently degraded and oppressed,—considered more the slaves of their husbands and sons, than the companions of the one and the instructors and guides of the other.

We rejoice to find that public attention is more than ever directed to this subject. Heretofore the despised and even, by some professed Christians, the reviled missionaries of the cross were the only individuals who energetically and effectually applied themselves to the work of removing the stain of female ignorance and inefficiency from the people of India. Had it not been for them and their labors, ten to one, we should never have heard of the munificent deeds done in this field by other laborers, and which are now, so much to the credit of the doers, reported in Calcutta and Bombay. We join heart and soul with *these* new labourers in their exertions, and bid them God speed; but we cannot cease to feel grateful to the pioneers in the work, who have so successfully broken up the fallow soil, and shown others the way in which they ought to walk. They have the consolation to know that they have given impetus to a movement, which no person on earth shall be able to resist; but which will go on overturning the bulwarks of superstitution and despotism, till woman in India shall assert and possess her legitimate place in the family and society;—then

> ——"*toto ruiget gens aurea mundo.*

We have been rather shocked to notice the meanness of some among us, who, in stating their own incidental doings, have spoken as if they, forsooth, had conceived the design of educating the native females; and as if they were the only agents engaged in the work. In such a work there were surely room for honest feeling and honesty, if not for gratitude. We have been astonished at the unblushing hardihood of those who have not only asserted, but printed and published that which they might have found to be not true by asking any child in the street, that the pupils in our female schools are from the lowest grades of society, Mahars, Parwarries, &c. So far from this being the case they are generally what are denominated high caste, or they are more generally from the higher than the lower orders, so that all ground of glorying is here taken from them, who are so foolish as to boast

e. But allowing that the charge was true, hink that every philanthrophist, any one ho is not a thorough paced votery of caste and ominations, would rejoice in the fact as a moral , would take it as token for good, that those who by their countrymen been devoted to ignominy and editary degradation, had taken the lead in moral and tellectual improvement. And here we would mention, a matter of thankfulness to the Ruler of all events, hat whilst missionaries have large schools of caste girls, ey do not, like the boasters referred to, overlook females the town castes, or even out-castes. No, they have arned in another school, even of him, who came to seek id save those who were lost, who says "Look unto me the ends of the earth, for I am God, and there is none se." We hope that here also our missionaries will t be imitated by the generous and learned youth of estern India.

These general remarks have almost made us forget e heading of our articles, which recalls us to our sub- ct. Well, for the last twenty years native female schools ve been in operation in the city of Puna, under the re of British mission there. They have seldom contained wer than one hundred pupils, and sometimes many ore. There are now four schools in the city of Puna d camp under the mission attended entirely by rahmin and other caste girls; and there is a school of ys and girls attended entirely by *Bangies Chambers*, ., and taught by a Christian man, who was lately a *rahman* himself. When will young Bengal or young ombay imitate this? To many of them the very men- on of the fact may produce another loathing. At hmudnagur too, since ever the mission commenced, ir American brethren have had female schools. At this esent time, they have 6 girls schools, containing 131 upils. The late Mrs. Wood had a flourishing female hool under her care at Satárá. At Nasik there is a male boarding school, but as the pupils are all, we believe, e children of converts or orphans, they do not come to our present calculation. In all the Deccan missions en are institutions of this kind, which, as seminaries for aring up proper wives for converts, are of great conse- uence, and so been directly on the enlightment of India.

We have, now, the heartfelt satisfaction to add, that, ithin the last *three* months. the natives of the Deccan ave themselves put their hands to the work. This has ommenced just where it should, in that centre of influ- nce for the country above the ghauts—Puna. It has so originated with proper persons, the enlightened outh; we know that they had frequently been urged y one, who has been long among them, and in whose st ructions, in various departments of learning, most them have attended, to follow the example set them in r quarters. They were at length obedient to the call, ommenced with one school containing about twenty irty girls, and within the last few days they have able to add another; and we trust, they will go on lying their number month after mouth. We would end the young men to take great care of the books roduce. From their own characters, we are persuad- these will be strictly moral, will contain useful on, and have nothing to say to the polutions and ons of the Purans. If they are careful here, they uch good, but if not, they may after all, only urse :—ignorance is better than the defilements Whilst they do their best, they must, in the prove little or nothing in their tuition of g and animating influence of religious truth. labour will pave the way for those of our ible Societies, whose soul-benefiting publica- their way to those who can use them. uded; "Will proclaim liberty to the nd the opening of the prison doors 'to those bound;" and thus, in some degree, implement ertions of these our young friends.

First Principles of Christian Knowledge, HT REV. THOMAS BURGESS, D. D., *id's*. London: 1805. *Printed by W. Davis, 2nd Regiment Bombay European Light Infantry*, Belgaum. 1851.

It was a naturally favorite object with the worthy but not very able author of this Catechism, to recover to the communion of what he calls the "legal church," in his diocese, the souls which had been gathered out of a world "lying in wickedness" through the preaching of the Calvinistic Methodists. It is impossible to regret Dr. Burgess' want of success in this endeavour, if the ordinary teaching of the church to which he would have drawn them, were of the same stamp with that which characterizes this little publication. A copy of the *reprint* has been put into our hands by an "unknown friend," whose kindness we take this opportunity to acknowledge. It is not easy to surmise, why the Bishop's lucubrations have been brought to light again in India, after a slumber undisturbed in England or in Wales for half a century. It is no kindly act to his memory. The Catechism reflects no credit upon his learning or his logic. In truth, we do not recollect to have ever seen so small a book, written by one calling himself a Protestant, containing so many errors,—so much confusion of thought, so great ignorance of historical facts, such perversion of scriptural language.

We speak advisedly, and shall proceed to verify our assertions under these three heads:—

I.—CONFUSION OF THOUGHT.

REPRINT, page 2, Section 2, we have the following

"*Definition of the Church.*"

"*Q.—What do you mean by the Church?*

A.—The Church of Christ.

Q.—What do you mean by the Church of Christ?

A.—By the Church of Christ I mean any congregation of Christians, in which *the Word of God* is preached, and the Sacraments are *duly* administered by persons *rightly* ordained:—(Nineteenth and Twenty-third Articles.)

The third Section is entitled—"*Scriptural description of the Church*," and begins thus—

Q.—How do the Scriptures describe the Church?

A.—1. The Scriptures describe the Church as the people of God, and of Christ,—the Church of God and of Christ—a family named after Jesus Christ.

2.—The Scriptures describe the Church as a redeemed people, whom God has purchased with his own blood, a chosen generation, a peculiar people, chosen out of the world, taken out of the Gentiles by God for his name, purified and separated by Christ himself, strangers and pilgrims on the earth." &c.

This we receive as a very scriptural description of the One, Holy, Catholic, Apostolic, Church of Christ—the true, spiritual, invisible, Church of the Elect. But to *confound this* Church with any visible body, or congregation of professing Christians, as is done by our author in these two sections is one of the most painful exhibitions of logical error and spiritual darkness that we have ever been called to mourn over.

II.—IGNORANCE OF HISTORICAL FACTS.

Page 6, we are told, "From the time of the Apostles, for fifteen hundred years, there was no Christian Church without a Bishop." Page 10, "The ancient Fathers of the Church affirm that no Ministers were ordained but by Bishops."

By "Bishops," in these passages, is intended, as the context clearly shows, an order of church-officers, challenging by *Divine right* a greater prerogative than others. Now, what is the fact? Scripture and the "ancient fathers" concur to show that (as Archbishop Cranmer saith) "The bishops and priests were at one time, and were no two things, but both one office in the beginning of Christ's religion." In the Holy Scripture we read of bishops *or* presbyters: "Paul sent to Ephesus, and called the presbyters, and said unto them, take heed unto yourselves, and to all the flock over the which the Holy Ghost has made you BISHOPS." And what say the "ancient fathers?" They tell us, that *by custom*, one presbyter being allowed a place of superiority among his brethren, the designation of "bishop" began to be specially reserved to him: "just," says the ancient father Jerome, "as an army may constitute its general, or deacons may elect one of themselves, whom they know to be diligent, and call him archdeacon."

But we must look back, under this head, to the *Definition of the Church*," given in Section II. We find there a reference to the 19th and 23rd Articles of the Church of England, as corroborating that definition.—By "*rightly* ordained," Dr. Burgess, as appears by what follows in the Catechism, meant emphatically, and exclusively, *episcopally* ordained. And the above-mentioned Articles are cited as affirming this.—Now it is a *fact*, not only that there is nothing about episcopal ordination in these Articles, but that they were specially and intentionally so worded as to *include Presbyterian* Orders. We may refer to Bishop Burnet, upon the question of the *intention* of those who wrote the Articles. Speaking of the twenty-third Article, he says, "They who drew it had the state of the several Churches before their eyes that had been differently reformed." * "I am persuaded," says Scott, the great Commentator of the Church of England, that Bishop Burnet gives the meaning of those who drew the Article correctly, and that, though episcopal themselves, they never meant to deny the validity of Lutheran or even Presbyterian ordination; and let it not be forgotten that Independency, however modified, had not then appeared, in modern churches; yet the Article may take in all regularly-ordained ministers, even among the Independents." †

III.—PERVERSION OF SCRIPTURE.

We had marked several passages for comment upon this head, but have only room for one. Matthew XVI. 18, by a confusion, unpardonable in one who pretended to handy Greek with Porson, between PETROS and PETRA, *Peter* is declared to be the "ROCK" on which Christ hath built His Church;—*Peter!* who, in his first Epistle, Chapter 2nd, evidently referring to these words of his beloved Master, affirms HIM, "the Lord," to be the "LIVING STONE, disallowed indeed of men, but chosen of God, and precious," and invites all true believers to "come" unto Him, that they also, "as lively stones, may be built up [upon the ROCK as a foundation] a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.—"Other foundation," writes St. Paul to the Corinthians, 1st Epistle, chap. iii., v. 11, "can no man lay than that is laid, which is Jesus Christ." We affectionately call the attention of those who have taken the trouble to reprint this Catechism, to the four following verses of the same chapter.

An Essay on the Influence of Authority in Matters of Opinion. By GEORGE CORNEWALL LEWIS. London, 1849.—According to Mr. Lewis, we may at the present day rest with complete assurance on what astronomers, geologists, and other scientific writers publish, each in his own department; and we may rely with a moderate degree of confidence on the conclusions of historians and political economists, but with no confidence at all on those of divines. The reason of this is, that scientific men are agreed in all important points, historians and politicians pretty much so, and divines not at all. The fable spread over an octavo volume, of more than 400 pages, has this short moral. The author admits indeed that, on his principles, we may rest in a confident assurance that there is such a thing as Christianity, but what that thing is we cannot know. Mr. Lewis's fundamental maxim, that the agreement of scientific men in any one opinion is a ground of confidence, his own book proves to a demonstration to be erroneous. Scientific men in the Augustan age believed the earth to stand still, and the sun and planets to turn round it, and the unscientific reposed a perfect confidence in their decision, but that decision was erroneous, and that confidence misplaced. A principle, then, that will not stand the test of all times and places is worth nothing. Though it may at one time lead us to believe in truth, at another it will bolster us up in error. The reason why we, who have neither mastered the *Principia* nor the *Mecanique Celeste*, believe in the principles of the modern astronomy, is that we know from sufficient testimony—not that Newton and LaPlace held such and such principles, but that they demonstrated them, by a strictly scientific method. Let the principles of political economy be demonstrated in the same manner, and we shall [illegible] an equal faith.

Mr. Lewis can come to no decision as to whe[illegible] Roman Catholics or the Protestants are in the rig[illegible] the points about which they differ, because we have [illegible] equally great and learned on the one side and on the othe[illegible] but he lets out the ugly fact, that but for the tempora[illegible] power of Charles the Fifth, and other princes, Protestantism would in a very short time have spread over Europe, and he might have added that the Romish system would soon crumble to pieces but for the support of similar bigotted despots. It is folly to talk of the authority of opinions where the sword cuts every knot of controversy.

Mr. Lewis's principle is not only unsound but dangerous. As long as men are content to hold opinions because others who ought to know hold them, we need not expect to advance with any more security than the ancients did in the path of true knowledge.

Christianity he admits to be true because civilized Europe believes it. Civilized Europe mostly now, and universally till a few years ago, believed in the benefits to be derived from the Protective system in commerce;—will a free trader on that account admit the system to have been based in truth? Christianity is founded on facts that cannot be controverted, therefore we believe it. Protestantism is the doctrine of Christ and his apostles, and therefore we profess it, and would profess it, though civilized men were to fall back to Popery or Pantheism all nevertheless. Christianity is not some merely speculative science that we may believe or disbelieve, or about which we may come to no decision at all one way or another, but a system of practical truths, needed for our guidance in all the walks of life, necessary for our repose in the last solemn hour, and to be our passport to a better world.

WE understand that on the abolition of the Sheriffship as it now stands at the close of the present year, the future Sheriff is likely to become Inspector of Jails at the Presidency, the salary for both offices being betwixt Rs. 600 and Rs. 800 according to the fees.

Missionary Intelligence.

WE are happy to give a place in our columns to an interesting paper just published by the Church Missionary Society at home, feeling sure it will interest our readers:—

THE MISSIONS OF THE CHURCH MISSIONARY SOCIETY *in India.*

So little is really known of the extensive Missionary operations that have for many years past been carried on in India—and which, at the present time, under Divine Providence, are gradually extending beyond the anticipation of many who have long taken an interest in the Missionary cause that it is desirable the public should be made acquainted with the following financial and statistical details of the Church Missionary Society in India showing the expense incurred in the Missions during the past six years, and some of the results of that expenditure. These details will doubtless be interesting to the friends and supporters of the Society, and enlightened minds of many who are unacquainted with what the Lord has wrought through the instrumentality of the Missionaries sent out by this Society to proclaim the glad tidings of salvation to the heathen. And it is to be hoped that the incontrovertible facts herein detailed, will disabuse the public mind of the erroneous statements continually made by parties, who, though they may have long resided in India, yet, from taking no interest in the subject and never making inquiries respecting it, are totally unacquainted with the Missionary operations that have for years been carried on around them.

I.—EXPENDITURE of the CHURCH MISSIONARY SOCIETY in INDIA during the Years 1845-6-7-8-9 and 1850; showing the Contributions received in England and India for local purposes, and the amount paid to the Missions in India from the General Fund raised in England:—

Contributions received for Local Purposes.

1845	Bombay	184	19	11
	Calcutta	3887	15	8
	Madras	2414	8	4
1846	Bombay	741	6	0
	Calcutta	4905	14	0
	Madras	2173	14	0
				7324 14
1847	Bombay	690	4	11
	Calcutta	4610	11	[illegible]
	Madras	2564	19	6
1848	Bombay	590	[illegible]	
	Calcutta	4548	[illegible]	
	Madras	2329	[illegible]	

* Burnet on the Articles, Art. XXIII.
† Scott's Works, vol. IX. p. 563-4.

		£	s.	d.
	...way	524	18	4
	Calcutta	6122	3	1
	Madras	1956	4	0
			8603	5 5
	Bombay	787	2	11
	Calcutta	5730	13	2
	Madras	2257	18	11
			8775	15 0
	Total		£47,524	16 11

Amount paid from the General Fund.

			£	s.	d.
1845-6	Bombay	2474	8	10	
	Calcutta	12729	7	4	
	Madras	14498	15	6	
			29,672	71	8
1846-7	Bombay	2780	1	10	
	Calcutta	14834	3	0	
	Madras	16745	10	5	
			34,059	15	3
1847-8	Bombay	2599	9	2	
	Calcutta	18961	8	7	
	Madras	19516	13	6	
			41,077	11	3
1848-9	Bombay	2869	15	3	
	Calcutta	14691	7	2	
	Madras	16320	9	3	
			33,791	11	8
1849-50	Bombay	3601	2	0	
	Calcutta	15051	0	0	
	Madras	12994	18	0	
			31,647	0	0
1850-1	Bombay	4214	12	8	
	Calcutta	14095	11	11	
	Madras	17378	14	4	
			35,688	18	11
	Total		£205,937	8	9

Contributions for local purposes raised in England and India. £47,524 16 11

Total amount expended by the C. M. Society *in India*, from 1845 to 1850 inclusive... £253,246 5 6

II.—Amount paid from the *General Fund* to Missions in *India*.

Year.	Bombay.			Calcutta.			Madras.			Amount Paid in six Years.		
	£	s.	d.	£	s.	d.	£	s.	d.			
1845	2474	8	10	12729	7	4	14498	15	6			
1846	2780	1	10	14534	3	0	16745	10	5			
1847	2599	9	2	18961	8	7	19516	13	6			
1848	2869	15	3	14691	7	2	16320	9	3			
1849	3601	2	0	15051	0	0	12994	18	0			
1850	4214	12	8	14095	11	11	17378	14	4			
Total in six Years	£18539	9	9	£89972	18	0	£97425	1	0	£205,937	8	9

III.—Amount contributed in *England* and remitted to *India* for local purposes.

			£	s.	d.
1845	Bombay	0	0	0	
	Calcutta	145	6	0	
	Madras	194	18	0	
			340	4	0
1846	Bombay	0	0	0	
	Calcutta	110	0	0	
	Madras	319	10	0	
			429	10	0
1847	Bombay	0	0	0	
	Calcutta	163	10	0	
	Madras	98	2	0	
			261	12	0
1848	Bombay	0	0	0	
	Calcutta	55	6	0	
	Madras	337	14	0	
			393	0	0
1849	Bombay	12	16	0	
	Calcutta	101	16	0	
	Madras	519	8	0	
			634	0	0
1850	Bombay	0	0	0	
	Calcutta	25	0	0	
	Madras	673	14	0	
			698	14	0
	Total		£2697	0	0

IV.—Amount contributed in *India*, 1845 to 1850.

Year.	Bombay.			Calcutta.			Madras.			Amount contributed in six Years.		
1845	184	19	11	3742	9	8	2219	10	4			
1846	745	6	0	4795	14	0	1854	4	0			
1847	690	4	11	4507	1	2	2456	17	6			
1848	590	5	3	4193	11	9	2391	6	0			
1849	512	2	4	6020	7	1	1436	16	0			
1850	787	2	11	5705	13	2	1584	4	11			
in six Years	£3510	1	4	£29264	16	10	£12052	18	9	£44,827	16	1

			£	s.	d.
uted to Fund, 1849	Bombay	220	11	6	
	Calcutta	959	9	7	
	Madras	748	2	9	
			£1928	3	10

mount contributed in India, 1845 to 1850 ..... £46,756 0 9

hese financial details, it will be seen (*in Table I.*) that the Church Society has expended £253,462 on its Missions in India during the rs; and that £47,524 of this amount was received *in India*, and for local purposes.

ount paid from the General Fund raised *in England* (*in Table II.*) has been laid out in the payment of the Missionaries' salaries—sup- at Mission stations—outfits, passage, and voyage expenses, for oing out and coming home—allowances and medical expenses home on sick leave—salaries of Native catechists—support of orship—buildings, &c. And the contributions (*in Table III.*) £2,697, added to £44,827 (*in Table IV.*) received in India, the Missions where the amount was collected, or for the was specifically given in England, viz. for Schools and es.

With reference to *Table III.* in is necessary to observe that the sum of £2,697 was collected in England, and remitted to India, by *private* individuals, most of whom were formerly in India, and who have since their return to their native country continued to take a lively interest in the Missions they were personally acquainted or connected with. And the reader's attention is particularly drawn to the fact, that besides this sum, and £44,827 received and expended in India for local purposes (*in Table IV.*), the sum of £1,928 was contributed in India in 1843-9 to the Jubilee Fund; so that within the last six years, £49,453, or nearly *one-fifth of the whole amount* expended by the Society in India, has been collected or contributed by parties residing in, connected with, or lately returned from, India. And it is a most encouraging and gratifying fact to observe the steady and gradual increase of contributions in India in aid of the Society—a fact that speaks volumes; for it cannot for a moment be supposed that such sums would be contributed annually by parties on the spot, and gradually increase in amount year after year, unless the donors approved of the Society, and really took an interest in the glorious cause of proclaiming the glad tidings of salvation to the Heathen.

There is, however, one point in these financial statements which it is desirable should be clearly understood, for inquiries have been made whether the sums stated to have been contributed in India were *bonâ fide* payments in aid of the Society. To this the simple answer must be made—the name and rank of every subscriber and donor can be seen in the Reports of the several Associations where the contributions were received, and no sum of money is at any time, or under any circumstances, placed at the credit of the Society until it is received in cash.

From these financial details, in which the bountiful hand of Providence is so manifest, let us turn and look at some of the results of this large expenditure. That the Missionaries' labour of love has not been in vain will be evident to all who peruse the following statistics, showing the state of the Society's Missions in India in 1845, and their present state in 1851:—

State of the *Missions* of the *Church Missionary Society in India*, from the latest Returns received 30th April., 1845.

	Bombay.	Calcutta.	Madras.	Tota in 1845.
Missionary Stations	2	17	16	35
CLERGYMEN.				
Europeans	8	28	23	59
Indo-Britons	"	1	1	2
Natives of India	"	"	4	4
Total ordained Missionaries	8	29	28	65
SCHOOLMASTERS AND TEACHERS.				
European Laymen	1	3	6	10
European Females	"	"	2	2
Natives of India	20	121	415	556
Total Schoolmasters & Teachers	21	124	423	568
Schools and Seminaries	20	59	217	296
Scholars	884	3333	6339	10556
Communicants	3	640	2348	2991
Attendants at Public Worship	no return.	3490	27,175	30665

Present state of the *Missions of the Church Missionary Society in India*, from the latest Returns received up to 30th April 1851.

	Bombay	Calcutta.	Madras.	Total in 1851	*Increase since 1845.*
Missionary Stations	6	21	19	46	11
CLERGYMEN.					
Europeans	8	34	26	68	9
Indo-Britons	"	"	2	2	"
Natives of India	2	"	11	13	9
Total ordained Missionaries.	10	34	39	83	18
SCHOOLMASTERS & TEACHERS.					
European Laymen	1	8	5	14	4
European Females	"	1	5	6	4
Natives of India	49	268	599	916	360
Total Schoolmasters and Teachers	50	277	609	936	368
Schools	27	89	338	454	158
Scholars	1715	4934	9185	15834	5278
Communicants	51	1072	3877	5000	2009
Attendants at Public Worship	no cor. return.	no cor. return.	28762		
Estimated at				40,000	10,000

It is impossible to read over these interesting details without feelings of thankfulness, and the conviction that God has in a remarkable manner blessed the efforts of the Church Missionary Society in India, during the past six years.

In the year 1845 the Society had 35 Missionary stations in India, under the superintendence of 66 ordained Missionaries, *four* of whom only were Natives of India; 568 lay teachers—12 Europeans and 556 Natives—were than engaged in 296 Schools, at which 10,556 Heathen children were under Christian instruction; and the attendants at Public Worship to the several Church Mission stations were about 30,000, of whom 2,991 were Communicants.

In 1851 the Society has 46 Missionary Stations in India, under the superintendence of 83 ordained Missionaries, of whom 13 are Natives of India; the number of Schools is 454, at which 936 masters and teachers—20 Europeans and 916 Natives—are engaged in instructing 15,834 Heathen children, many of whom, in the higher classes, are studying and preparing for the ministry of the Gospel; the number of communicants is 5,000; and the attendants at public worship are estimated at 40,000: thus showing an increase of—

10,000 Attendants at Public Worship.
2009 Communicants.
5,278 Children under Christain instruction.
158 Schools.
368 Lay Teachers.
18 Ordained Missionaries—9 Europeans, 9 Natives.
11 Stations.

ASIATIC SOCIETY MUMBAI

This is the Lord's doing, and to Him alone be the praise!

Having cursorily noticed these details, it is important that some evidence of the great work in progress should be given. On this point the testimony of one who has been enabled from personal observation and experience in an official capacity to give his opinion on the subject, will be both valuable and instructive.

In the month of November 1850, Dr. Dealtry, Bishop of Madras, on visiting Bombay, ordaining two Native Catechists deacons of the Church of England, regarding whom he writes to the Secretaries of the Church Missionary Society:

"My belief is that the young men now sent forth, the first-fruits of your Western India Missions, are the servants of God and ministers of Jesus Christ. I hope and trust their ministrations will be owned and blessed by Him who has called them to the holy office."

In February 1851, at a visitation held at Palamcottah, in Tinnevelly, Dr. Dealtry ordained two Native Catechists, deacons of the Church of England, regarding whom he thus writes:—

"On the whole, I would remark that I was satisfied with their attainments, their knowledge of the doctrines of the Scriptures, their sound and correct views of the mysteries of the Gospel, and their experimental knowledge of them in their own hearts. I make no doubt they will do credit to the character of the sacred ministry amongst their countrymen."

During the months of January and February 1851, Dr. Dealtry confirmed 5448 Native Christians, Converts from Heathenism to Christianity. Of these, 3466 were presented to him for confirmation by the Missionaries of the Church Missionary Society in Travancore and Tinnevelly, of whose attainments he states:—

"I was especially struck with the readiness with which the candidates replied to the questions proposed to them during my address, and I was almost always surprised and gratified at the accuracy with which they repeated the facts, explanations, reasonings, doctrines, duties, &c., when catechized upon the subject subsequently: it showed me not only that they had been attentive hearers of the Words, but that they had an extensive knowledge of the Holy Scriptures. I confess that my heart was often filled with gratitude, and I thought how few congregations in the populous villages in England could have answered with equal credit."

The result of Dr. Dealtry's observations during his visitation in South India, is thus given in a letter to the Secretaries of the Church Missionary Society:—

"I must express to you the grateful emotions and feelings which have been called forth in visiting your Missions. It has exceeded all that I anticipated. When I think of the throngs which flocked to the different churches—literally 'as doves to their windows;' of the earnest and devout manner in which they entered into the services of the Church, both in the responses, in the prayers, and in singing to the praise and glory of God; when I think of the fixed look and attentive manner with which they listened to the word of exhortation, and the intelligence they manifested in the readiness of their replies when appealed to in confirmation of any doctrine, and of their knowledge of any Scripture statement; when moreover, I call to mind the numbers of intelligent Catechists and Schoolmasters, and the crowds of young people, male and female, in the school-rooms, prayer-houses, &c., which have arisen throughout these districts: then I say, If it is not reality—actual experience of Christian truth—in all this, then there is no such thing as reality in the world: all that we have taken for it is a name, a shadow, a delusion. But I am satisfied that it is a real and abiding work—the work of God—the power of His grace—the putting forth of His almighty arm in the sight of the nations, as in days of old. It is the same work which the Thessalonian Church experienced when the Gospel came to them, "not in word only, but also in power, and in the Holy Ghost, and in much assurance;' and the effects are identically the same, leading the people to be followers of Christ, and desirous to diffuse the light which has risen upon them, and to abandon their idols, and to look for the coming of the Son of man to receive them to Himself.

"I have given you thus a very hurried and hasty statement of what I have seen and experienced in my brief visit to some of the most interesting Mission-fields in the world. I am sure no devout mind will hear of these things without having his gratitude to God increased, his love to Christ and His cause promoted, and his conviction in the truth of the promises strengthened."

Testimony from various quarters of a similar nature, even from the Hindus themselves,* might be adduced to show the reality and progress of the great work of evangelization going on throughout India; but the above must suffice. And gratifying as such testimony must be to every one who takes an interest in Missions to the Heathen, it should be remembered that an immense work still remains to be done in India, where there are MILLIONS, who have never been under the sound of the Gospel—who have not as yet heard of the name of Jesus, or that "there is none other name under heaven given among men whereby we must be saved." Applications for Missionaries are continually being received from every part of India—the desire of the Natives for religious instruction is increasing in every direction—and Christian England is called on by her sons and daughters residing in the East to listen to the cry of those around them, who are earnest in their entreaties for instruction in the way that leads to everlasting life, and to be made acquainted with the glad tidings of salvation that have been preached and taught in this highly favoured land for so many years.

Oh, let not the cry of "Come over, and help us!" be made in vain! Let every one, in England and in India, do what he can to further the great and glorious work of extending the Redeemer's kingdom. Let those who are able, give liberally of their substance; and let all unite in prayer at the throne of grace for an abundant out-pouring of the Holy Spirit on all Missionaries, and that the Lord of the harvest may raise up and send forth faithful labourers into His harvest, to gather in the elect from every part of the world.

* In Bengal newspapers lately received, it is mentioned that a great Meeting of Hindu gentlemen, and among them the recognised leaders of almost every party in Calcutta, had been held at the Oriental Seminary, on Sunday, the 25th of May 1851—"To take into consideration the alarming spread of Christianity, and "for the purpose of devising the best means for counteracting the extension of Missionary influence." In the "Bhaskur," a native paper in the Bengallee language, it is stated—'We know very well that a very great number of Hindus have become Christians: even of those who have not been baptized and thus publicly professed Christianity, a great many adopt, in secret Christian practices."

SELECTIONS.

European.

BIBLE AND MISSIONARY SOCIETIES.—The following statement of the revenue for the past year of the principal societies in England is taken from the reports submitted to the recent meetings in London:—

British Association for Propagating the Gospel among the Jews,	£3,922
Naval and Military Bible Society,	2,080 9
British and Foreign Bible Society, subscriptions,	54,795 7 10
Do. ... ... do. Sales,	48,864 2 3
Christian Bible Society, ...	1,894 19 1
Baptist Missionary Society, ...	19,064 18 5
Baptish Home Missionary Society, ...	3,895 9 4
Baptish Irish Society, ...	2,297 15 8
Church of England Scripture-reading Association,	8,465 11 10
Church of England Metropolitan Training Institution, ...	2,356 19 5
Church of England Sunday-school Institution,	1,424 4 6
Irish Church Mission to Roman Catholics,	6,284 5 4
United Brethren, ...	4,571 17 11
Wesleyan Missionary Society, ...	104,661 14 4
Home and Colonial School Society, ...	5,759 16 9
Church Missionary Society, ...	112,252 13 7
Christian Knowledge Society, ...	87,389 7 8
London City Mission, ...	23,053 19 4
Sunday-school Union, ...	1,315 10 1
Jews' Society, ...	33,409 9 0
Religious Tract Society, subscriptions, ...	8 031 6 2
Do. ... do. Sales, ...	43,376 6 3
British and Foreign Sailors' Society, ...	2,641 0 0
British and Foreign School Society ...	12,973 9 3
London Hibernian Society, ...	3,107 7 5
Colonial Church and School Society, ...	5,717 9 1
Church Pastoral Aid Society, ...	31,595 7 4
London Missionary Society, ...	63,028 13 9
British Reformation Society, ...	2,629 2 8

In almost all these societies, the funds have this year increased above the amount of last year. For instance, in the Church Missionary Society the increase in nearly £8,000; in the London City Mission, £2,733; in the British and Foreign Bible Society, £11,695; in the London Missionary Society, £5,483: 12: 10; and in the religious Tract Society the subscriptions have exceeded those of last year by nearly £2,000.

The following are the particulars of the returns which have been received of the schools within a circle of five miles from the London General Post-Office:—

Connected.	Schools.	Teachers.	Scholars	Average Attendance.
South	81	1946	18,573	13,128
East	87	1527	20,720	14,901
West	87	1805	16,196	10,323
North	90	1981	20,168	12,907
Total	345	7259	7,5657	52,259
Unconnected.				
South	7	181	1,700	1,134
East	38	611	7,670	5,698
West	61	773	8,414	6,272
North	38	684	6,495	4,615
Total	145	2243	24,279	17,709
Total	490	9,512	99,936	69,968

No report has been obtained from 119 unconnected schools, and if the numbers contained in those schools are in proportion to those which have been reported, the grand total will be—schools, 631; teachers, 13,220; scholars, 133,891; average attendance, 97,241 or little more than two-thirds.

THE INFIDEL THOMAS PAINE.—This notorious infidel passed the closing years of his degraded and wretched life with William Carver, a poor blacksmith, in New York, who was also an infidel. There is now living in that city, at the age of seventy-eight, an intelligent man, who once "blew the same bellows" with Carver, and by his intimacy with him became thoroughly acquainted with Paine. From him the following facts are derived:—

"Thomas Paine was borne in 1737, in Norfolk County, O[ld] England. He was brought up to the business of stay-mak[ing] with his father, who was a member of the Society of Frie[nds]. He was afterwards an exciseman in the Town of Lewes, where married the daughter of the collector of the custom-h[ouse]. After three years she obtained a divorce from him for ne[glect] and cruel treatment. (Ladies, this was the author of "[the] Rights of Man!) Shortly after this he became a defaulter, fled to America at the commencement of the revolution.

"In 1789, Paine went to France. In 1792, he was cho[sen] member of the Bloody Convention, and sat on the trial of [Louis] XVI. In the Reign of Terror, and of Robespierre, he was thrown into prison, and narrowly escaped the guillotine.

"In 1801, (March 4,) when Thomas Jefferson became [President] of the United States, he despatched one of our ministers to bring home Thomas Paine from the bloody grasp of the Deists, the Red Republicans of France. Paine arrived in New York in the spring of 1802. On the next day [he] went to him at the City Hotel. On the day after [he left] Washington, where he was received with open

of Deists and Jacobins from every section of the country. A public dinner was got up to welcome the author of the "Age of Reason," and the man who tried to deface the fair fame of Washington. Here was expected a feast of reason and a flow of soul. Alas! Paine entered; his feet covered with mud and compost; his pants having a rent wide and unseemly; his vest, which had once been black now the colour of gold-dust, from a thick coating of Scotch snuff, and a ventilator on the elbow of his coat. His fine linen looked as if not mollified by soap since the last 4th of July. He reeled to and fro like a drunken man at his wit's end. Thus he entered the room. The Freethinkers were confounded, and thought it was a hoax; they no doubt mentally exclaimed, "He is no company for gentlemen." He received instructions in a few days, and left the purlieus of the Court for ever.

"Arriving in New York, he was set down at the City Hotel; but his habits being an outrage on all the common decencies of life, at the end of the week he was politely informed that there was no room for him in that inn. His trunk was carried from hotel to tavern, from tavern to boarding-house, and still the answer was, "We have no room." In this dilemma, William Carver received him into his own house. It was here our intimacy commenced, and it continued with a few interruptions, seven years thereafter."

God has said, 'Them that honor me, I will honor; and they that despise me shall be lightly esteemed.' Godwin and Gibbon died as the fool dieth. Aaron Burr, once Vice-President of these United States, died alone in the dark, in a miserable cottage on Staten Island, despised and forsaken by all the world, Matthew Davis only excepted. William Carver was found dead on the floor in a wretched brothel, in No. 37, Walnut-street, abandoned by all, George Yates only excepted. Thomas Paine expired at Greenwich, in this city, forsaken by all the world W. Morten only excepted. Some of the most famous infidels of that day were not only despised and forsaken, but their memory had perished from among the living, before the body was hid in the dust.—"American Messenger."

TRIAL OF MR. TONGUE.—Mr. Tongue was charged with being "an unruly evil, full of deadly poison, and in proof of the charge the law-book was produced, and a passage cited from James iii 8. The defendant replied, that if it were not for Mr. Heart, who lived a little way below him, he should be as innocent as his neighbours, Mr. Nose or the Messrs. Eyes, and in support of his position, he cited a passage from the same law-book, Matthew xv. 18. The Court decided that the defence was a sound one, and that nothing really good could be expected from Mr. Tongue, until a radical change should take place in his neighbour Heart.—Ibid.

THE SCOTCH REFORMERS, AND THEIR ALLEGED VIOLENCE.—We cannot wonder at the ferocity of Roman Catholics against Knox; he earned it well at their hands; but we have always thought the vulgar censure of his violence by Protestants ignorant and unjust. We lament as much as must the destruction of venerable churches, and the total annihilation of that goodly fabric of a hierarchy, to our mind the most legitimate as well as the most seemly dress that our common Christianity can wear; but we cannot place those mischiefs in comparison with the benefit which the Great Change conferred, on Scotland: and if the circumstances of the country make it probable that the only alternative was a total demolition or entire restoration, down go the pride of St. Andrews and the beauty of Melrose—let not only Prior and Abbot, but even Dean and Bishop perish—rather than society stand there, as it stood before the Reformation.

Knox and his coadjutors were no destroyers of churches, as we have endeavoured to show in a former number. With paramount objects in view—compelled to speak to the passions, and in the frenzy of a strife more deadly than war—we must not wonder that they could not always restrain what Knox himself calls "the rascal multitude" from the work of pillage and demolition. But we should be honest. The real enemies of ancient buildings in Scotland—whether pre-Christian relic, church, or castle—from Arthur's Oven to Kinloss and Kildrummy—have been the successive lairds of later "improving times." To make a dike" or fill a drain, or at best to erect a staring abomination a new mansion-house, the grey ancestral tower was triumphantly down with gunpowder. The mean barn, built as a kirk the "heritors," was supplied with its lintels and corner-stones the mouldings of the little chapel where their forefathers ped. It is but fifty years since an Edinburgh architect, ed to repair the nave of the cathedral at Brechin, still a parish-church, begged earnestly for leave to remove seless old tower" which darkened a window. Reader! it Round Tower of Brechin, of mysterious antiquity—the ing link of Irish and Scotch history. We believe Scotland ebted to Lord Panmure and the late eccentric Laird of averting that we disgrace.—Quarterly Revi, June 1841

PARIS BANQUET.—The great event of the week has been Banquet, of which a full account is given in our other That account will be read with a mixture of feelings, he intelligence and the disposition of the reader. We multitudes of Christian patriots throughout Eng- rselves, blush for the manner in which the Lord's ur City king. We have given a description of e from "Galignani's Messenger," which, we nder than over-states the facts of the case.

We cannot repress our sorrow at the manner in which our Lord Mayor, which his staff, demeaned himself on the occasion. We must consider him as having most unworthily represented the great, the religious country from which he came. An opportunity, such as rarely occurred, was furnished of exhibiting Christian principle, and of proving to the men of Paris the respect which Englishmen entertain for the Sabbath and its service. Had the Lord Mayor of London, with the whole of his suite, and the large body of gentlemen who accompanied him, reserved for themselves the entire First Day of the week and, as became them, attended Divine service in the chapel of the English Ambassador, how much more seemly had been their conduct, and how much more impressive their example! By this means a gentle lesson, and a mild rebuke, might have been administered to a great people, spoiled by false religion, and a lesson also set to Englishmen of less conspicuous character, as to how they ought, under the circumstances, to conduct themselves. As it is, the Lord Mayor of London has fortified the worst portion of his countrymen in their bad example.

"Will not the sickly sheep of every flock
Resort to his example, as a rock?
There stand, and justify the foul abuse
Of Sabbath hours, with plausible excuse?
'If London's civic gravity be free
To play the fool on Sundays, why not we?'"

We know not whether our Lord Mayor be addicted to literature, but we would recommend to his meditation, on returning home, the great Poet of his country, who, in his "Progress of Error," has thus expressed himself:—

"Oh Italy!—thy Sabbaths will be soon
Our Sabbaths, closed with mummery and buffoon.
Preaching and pranks will share the motley scene,
Ours parcell'd out as thine have ever been,
God's worship and the mountebank between.
What says the prophet? Let that day be bless'd
With holiness and consecrated rest.
Pastime and business both it should exclude,
And bar the door the moment they intrude.
Nobly distinguished above all the six
By deeds, in which the world must never mix.
Hear him again. He calls it a delight,
A day of luxury observ'd aright,
When the glad soul is made Heaven's welcome guest,
Sits banqueting, and God provides the feast,
But triflers are engag'd and cannot come;
Their answer to the call is—*Not at Home.*"

Thus sang Cowper, and sad is it to reflect that such a passage should have occurred in the history of this country as that to which we have now referred.—"British Banner."

Indian.

THE TRUE POWER OF WOMAN.—Just as the frolics of a body of American Damsels, who seem anxious to disenthral themselves of some of the most admired an attractive of female attributes—obedience, dependence, humility, modesty, and submission, though which their true exaltation arises,—are awakening general ridicule and discussion, the attention of the wise and benevolent in Britain is being concentrated on the means of relieving female suffering and alleviating the distress incident to advancing years amongst the indigent unmarried,—who have been accustomed to better and to brighter days, and with whom the evening of an immaculate life threatens to close in a gloom. It is curious and instructive to watch the turn events are taking in this matter in the old country and the new: while the females of the United States are exhibiting their persons in male or semi-male attire as amblematic of their independence, and clamouring for the privilege of sharing in the public business and assisting in the affairs of state, the philanthropists in Scotland are endeavouring to arrange for the promotion of the comforts of unprovided for single gentle women,—and Miss Wallace and her coadjutors in the divine task of philanthropy are endeaVouring to arrange in London for a Ladies' Guild, by which those independent circumstances may find the means at once of employing themselves profitably and living economically, so as to encrease their happiness and usefulness. We take the following extracts from an excellent paper on the subject in "Chamber's Journal" for July, commencing with some observation on the very erroneous notions which prevail in reference to the character and position of females in the age of chivalry—to be industrious wives and good housekeepers were the strong recommendations of those whom Knighthood worshipped, and women won their way to real power, and become the means of reforming a race of barbarians—not by mounting the barbed steed or seeking to share manly employments, or power, with the rougher sex they in reality were subduing, but—in the domestic cares and gentle arts which fell within their sphere.—

"When society began to emerge out of the darkness of the Iron Age, the gentler sex enjoyed its fair share of the elevation. Women, indeed, received from chivalry even an undue predominance, and the strength and valour of men crouched, as if with the fabulous instinct of the lion, at the feet of beauty. The women of that time, however, are not correctly appreciated in ours. It is the custom to regard them as mere painted puppets, set up by the fantastic spirit of the age as a mark for skill or bravery, and with no more authentic claims to our respect than the silken banner of the joust, where they 'rained influence and adjudged the prize.' It is not generally known, or is always forgotten, that that very banner was worked by female fingers, and that many of the luxurious trappings of chivalry, which contributed more to the advancement of society than the gallant but foolish blood that

bespattered them, owed their existence to female industry and ingenuity. Even so early as the eleventh century, the women of England were so famous for embroidery that in that age it was called 'English work,' just as in ancient times it was 'Phrygian work;' and among others we read of Matildis, and English-woman, distinguished for her skill in dyeing purple, and adorning robes with gold, gems, paintings, and flowers."

The following excellent remarks on the idleness in which so many of the females of the present day are brought up are full of matter of reflection,—an idleness which not only leaves them, helples should the hour of trial or adversity arrive, but deprives them of those pleasures the industrious only know. The so-called enjoyments of of a do-nothing life are purely negative—the sluggard, male or famale, exists, like the oyster, but does not live; and time, every moment of which has its pleasures for the diligent, is with the idle a load to be borne—a weariness to be endured—not a vehicle or a source of happiness:—

"In the following century this reputation continued, and the names of the fair workwomen which have come down to us belong always to the aristocratical class. Christina, Princess of Margate, who lived in the year 1189, was a capital hand at such matters; and a mitre and pair of sandals which she embroidered were declared to be perfect 'wonders.' They were presented by the abbot of St Albans to the pope of that day; and thus the loftiest head and holiest toe in Europe were clothed by English female industry.

"In the fourteenth century, however, we arrive at a more interesting epoch, when women stand prominently out among the ingatherers of that true harvest of the Crusades, which consisted in the establishment of industry upon the ruins of feudalism. The knights had been beggared by their extravagance; property had changed hands; and skilled artificers of all kinds felt themselves to be men—that is, when they were not women. But a great proportion of them were women; and as such they inherited in a modified manner, the immunities bestowed by chivalry upon their grandmothers, and were allowed privileges forbidden to the men. Male artificers were tied down to one profession; but the same law secured the liberty of women—a liberty which they seem to derive from the charter of nature itself—to do as they thought fit. A man was fixed for life to his loom, or his anvil, or his last; but a woman might try the whole circle of the trades till she found one to her taste, and then go round again out of sheer feminine love of variety. In the records of those gallant days we find female brewers, bakers, weavers, spinners, embroiderers, and others employed in various works in wool, linen, and silk. They were distinguished by the female termination ster: thus a brewster, webster, backster, means a woman who brewes, bakes, weaves.

"In the middle of the fifteenth century the female manufacturers in weaving, carding, spinning, and other branches of industry, are particularised in a public document. This is a resolution of parliament, in which the prohibition of English cloths in the Netherlands is complained of as being hurtful to our industrious countrywomen. But sometimes parliament—so unlike the parliament of our own enlightened time!—required to be reminded of its duty, and in the year 1457 we find the silk-women of London memorialising the legislature, in good-set terms, on the injury they sustained from the free importation of foreign goods of the kind by which they themselves got their living. We may fancy the meeting at which this memorial was got up—the resolutions, the speeches, the indignant appeals, the shrill screams of laughter, defiance, or applause! But the agitation was successful and the parliament which had complained so pathetically of a similar step taken by the Low Countries, indulged the ladies with a prohibition in their turn. The same favour was shown to them in the year 1463; but the time was now at hand when women should stand no more upon their industrial rights, real or supposed, but come before the country, when they came at all, in the character of victims, mendicants, and cast-aways.

"It would be impossible to describe the process by which they were elbowed out of their employments by the other sex, because this was so gradual as to be hardly perceptible except in its results. But one curious circumstance attended it; namely, that when men installed themselves in the places of women, they retained the feminine appellations, and became brewsters, backsters, websters, and so on. One only of the names remained peculiar to the fair sex—spinsters; and the law to this day appears to suppose the word to designate an employment followed by all unmarried women.

"The chivalry which in one age made women objects of worship, and in another age removed the interdictions from their industry which shackled that of the men, has changed its form in ours, but not its character. We take them now entirely upon our own hands. We consider work—except among the lower classes—a kind of degradation; and no matter how many of them may fall to our lot as individuals, we feel bound in honor to bring them up in idleness. This is very generous no doubt, but it is the ignorant, unreflecting generosity of a preux chevalier. It fancies that there is no change, no death in the world; it stakes the very subsistence of the objects of our solicitude upon a single hazard; it throws them for life upon sympathy, forbearance, kindness; and it accustoms them so much both to the idea and the reality of dependence, that in frequent cases many years of the higher spirits of the sex pass away in a hopeless but bitter and indignant struggle with what they conceive to be their social destiny. As for spirits of the commoner kind, their time and thoughts are occupied with the change from one dependence to another, which is the only consummation offered to their hopes. Marriage with them is the grand alternative; but marriage too seldom accompanied by that which truly consecrates it—the spontaneous love of the proud and free.

"The exemption of women from the law of work is in certain classes in England one of the greatest of our social evils; and it is the more puzzling that it seems to have grown out of the advancing civilization of the time. In our own immediate day, however, a kind of reaction seems to be at its commencement. We hear of some female authors by profession, some female artists, engravers, decorators of various kinds; there are likewise actresses and singers, who by their private characters give respectability as well as beauty to their branch of art; and there are constantly advertisements appearing—many of them fraudulent no doubt, but still indications of the turn the public mind is taking—offering professions to gentlewomen by which they may be able to support themselves in independence. All this, however, bespeaks as yet only the necessity of the case, and the craving for relief it elicits, for in reality no perceptible change has taken place in society. What is wanted is a more open agitation of the question of female employment, and an example offered in the respect able middle classes, of a nature fit to dispel for ever the prejudices which render the position of woman in society so sad and so anomalous."

The following are the particulars of the Ladies' Guild: in its present shape it looks much more philanthropic than practicable, —but still it teaches us to look in the right direction, and raises the question as to the importance of extinguishing, as far as possible, the systematic idleness at present so prevalent amongst females, and inculcating the practice of industry throughout society, as the most important branch of the education and division of duty, whatever the sex or station of the individual:—

"For this reason we have been as much interested by the prospectus of an association called the Ladies' Guild, as we were a short time since by that of the Literary Guild. The prospectus complains that hitherto almost the only resource of educated women has been tuition, and proposes a 'novel and interesting plan,' by which combination may accomplish 'what individual effort could never achieve.' This plan is for ladies to assemble in a school of instruction in London, where, for the nominal sum of two shillings per week (to meet necessary expenses) they may become mistress of a certain decorative art, protected by patent, and their productions in which will be sold for their own benefit. Ladies in the provinces are likewise invited to this common centre where they may form an associated home in connexion with the Guild, and thus 'live at a far less cost, than any individual can do in a separate position.'* There is something extremely seductive in this idea: and if Miss Wallace, the amiable and gifted patentee, who consecrates the fruits of her genius to the disenthralment of her countrywomen, were but as correct in her political economy as she is in her philanthropy, it might even be regarded as the solution of a great problem. But unluckily the production referred to, however beautiful and elegant, is a thing of mere taste and fashion; and even were it otherwise, there is no such thing as forcing an article into general consumption. In its unlimited invitation to lady-workers, the Guild, to use a homely phrase, puts the cart before the horse: it produces the supply before demand has arisen. It is not too late, however, to remedy this inadvertence. Let the number of ladies be strictly limited at first, and a fair trial given to the manufacture; and when the demand increases, so far from there being any difficulty in meeting it, the supply will seem to come of nature and necessity."

We now turn to another portion of the same subject—the provision for the wants of single gentlwomen, on which we take the following from the Northern Warder:—

POOR SCOTCH OLD MAIDS.*

Next to the fact that so vast a number of unmarried females of the upper and middle classes are to be found existing in society, entirely unprovided for, and utterly unable to help themselves, it is matter of deep regret that their situation has been so long neglected and overlooked. It reflects, indeed, the deepest censure upon the discerning and benevolent public, especially when we consider how much has been done to relieve and reclaim the very lowest dregs of the outcast and vicio portion of the population. The class of persons to which s belongs is not only poor but virtuous also, and deserves a v different treatment from that which it has received at hands of the Christian public. 'Taking them as a class,' a writer in Hogg's Instructor for the present month, 'the foremost in every good work, benevolent, educational, human religious; examples of industry, virtue, modesty, and piety; their personal privations in old age, though in many inst brought up amidst refinement and affluence, are incredibly It is time, more than time, the same author adds, that som were done to alleviate their silent sufferings in the years.' 'Philanthropy,' says a writer in the Free

* "The school is at No. 4 Russell Place, Fitzroy Square, wh cations are to be made, addressed to Mrs. Hill, Vice-Presi Ladies, Guild."

Poor Scotch Old Maids, and how to avoid becoming Words of Counsel to the Parents and Daughters of Sco Appendix, containing Schemes for Providing for Married Women. Edinburgh: Johnstone & Hunter.

...ine for the present month, also, 'has long looked too ...sively upon suffering crime. Our common safety requires ...t its hand should now be extended to help those who are honestly trying to help themselves.' Yes. It is time, and more than time, that something were done; and something would have been done had the sympathies of Christian benevolence been allowed to flow in their proper channel, and to operate by their native power. But, alas! in too many instances the exercise of Christian benevolence requires that one sound a trumpet before to make it known: and hence, it too easily finds in the ragged and outcast field of the population the proper sphere of its operations and the fit objects of its regard.

And here the author of the pamphlet is very severe, but not more severe than the merits of the case demand. He speaks with righteous indignation, and withal in a strain of cutting sarcasm well fitted to make a discerning and benevolent public feel ashamed for their past neglect, if indeed the heart be not seared as with a hot iron to all the just claims of virtuous and suffering humanity. 'Pleas have been written,' is his very first sentence, 'in behalf of the criminal poor, why should not a plea be written for the virtuous poor? Will the public listen to pleadings for the latter as readily as for the former? We trow not, however eloquent the pleader or sad his tale.'

"The struggles of the virtuous," he adds, "deserve that touch of the horrible which charms the modern charitable gourmand. Accustomed to the nip of the fiery potion retailed to him in the low dramshop, the drunkard's palate contemns the purer spirit. Used to the hot condiments of India, the livered nabob relishes not simpler fare. The struggles of the virtuous are insipid in comparison with the convulsive writhings of the wicked, in the estimation of that portion of the public which seeks for, and has been accustomed to find, excitement in its very charity. We do see, therefore, that one will be placed at a disadvantage who attempts to advocate the cause of those who are poor, but are not criminal. Vice, a la mode, now a-days, puts poor virtue out of countenance, and we really feel as if bound to apologise for daring to present to a fnice, public 'a pair mouth,' when it is not a dirty one. . . . We are afraid indeed, that the old gentlewoman has herself somewhat to blame for much of the indifference that has been hitherto displayed towards her. She has never advertised her miseries—never taken to drunkenness or thieving—never cost the public one farthing either for prison board or parochial aid. She has never excited the interest of the governing authorities—required no policeman to watch her motions—has never broken the peace, nor been clamorous for aid (why she is never even heard to moan). In fine, she has not awakened that self protective interest, on the part of the community, which causes it to shield itself by protecting her. Whose blame is it, then, that she has been overlooked in these days of blatant beggary? Does a person so neglectful of her opportunites deserve encouragement? . . . . We think that abject poverty, ill health, and old age, coupled with self-denial, patient endurance, and the practice of Christian virtue, amidst all trials, are, or ought to be, sufficient to gain us the public ear; and when to these is superadded the consideration, that all these evils are, in her last days, heaped on a gentlewoman accustomed in early life to every comfort, whose youth was tenderly nurtured, and who naturally looked to a happier termination of her existence, we feel strong in a good cause and prepare our sling."

'He does prepare it,' the writer in Hogg's Instructor adds, 'and 'twirl' it with a heartiness which it does an earnest soul good to contemplate. In the author of the pamphlet the Poor Scotch Old Maids or Indigent Gentlewomen of Scotland have found an able and disinterested advocate. In their behalf he has written a powerful and eloquent 'Plea,' fitted to awaken public attention to the subject, and to enlist the active exercise of benevolence in their cause. And what is more, his inventive genius, stimulated by the strong feeling of generous sympathy, has devised a scheme, having for its object the amelioration of their condition, and in course of time their deliverance from an immense amount of suffering and privation to which they are at present helplessly subjected. It is based on the principle of extending help to those who are honestly trying to help themselves, and of at length putting them in a position that will make them independent of the aid of others. We are unwilling to attempt perpetrating anything like a joke on a subject that obviously demands the most serious consideration, and to which the author of the pamphlet has directed his attention in the most earnest manner. But we cannot help saying, that if worthy and respected clients had been beside him when he devised the plan and worked it out so well, perhaps some of them might have quietly whispered into his ear, that the most effective remedy for their condition was a scheme to compel so many old bachelors either to open the heart's strings of their affections or the golden strings of their purses. We are sorry that in the meantime the author has withheld his name, and so deprived us of the opportunity of introducing him to the fair portion of our readers. We have no doubt he will yet be found out, and that ere long. He cannot expect to remain incog. What amount of service he may in such a case be able to do for them in the direction indicated above, we are not able to predict. In the meantime he proposes that our fair readers should be taught to help themselves, and the following is a general plan of the scheme by which he aims at accomplishing this object, not excluding from the benefit of it, their sisters, the married ladies:—

GENERAL PLAN OF THE SCHEMES.

1. The object is to make provision for females in old age, by the payment of a small sum, £1 annually, thus placing it within the reach of all classes of society to provide for declining years.

2. To accomplish this, there shall be opened every year separate schemes, the benefits of which shall be confined to entrants of that year, in which the contributors or nominees shall be classed according to their ages; those entering under 5 years of age constituting scheme No. 1; those between 5 and 10 years of age, scheme No. 2, those between 10 and 15, scheme No. 3, and so on.

3. The death of a member, before the youngest on each scheme of which a member attains the age of 50, shall exclude her from participation in such scheme.

4. The marriage of a previously unmarried member shall infer a forfeiture of half of her shares. A second marriage, however, shall not infer forfeiture in the schemes devoted to the married.

5. Funds shall be contributed in shares, 5 annual payments of constituting a share. Before a member can derive any benefit from the society, she must have acquired a share by 5 such annual payments of L.1.

6. It shall be competent to hold any number of shares.

7. On a member entering to the scheme open for parties of her age, the entrant shall continue to pay into it for 5 years, at the expiry of which time the capital and interest which has annually accrued shall be accumulated until the youngest in the scheme reaches 50 years of age, when the funds shall be divided among the unmarried survivors of the unmarried schemes, and among the survivors of the married schemes.

8. It shall, on the expiry of every quinquennial scheme, be in the power of members to contribute to the next scheme, open for parties of their age.

An example taken from the tables will tend to explain the working of the schemes. Suppose a father nominates a female child under 5 years of age, and contribes 5 yearly payments of L. 1, should the child remain unmarried, and survive until the youngest member on scheme No. 1 reaches 50, she will be entitled to draw L.55 6 0.

Again, should the father have contributed other 5 payments, the share of scheme No. 2 will amount to 43 13 5

L98 19 5

And again to the third scheme the share will amount to . 35 7 2

Making,..... L.134 6 7

And so on, until the shares amount to..... 225 16 2

The same rule applies to all the other ages.

White provision is thus made for the unmarried, those who are perhaps more fortunate in obtaining a settlement by marriage do not lose all benefit in the schemes, but are at the end of the period of 5 years current when the marriage takes place, entitled to draw one half of their share of the accumulated fund along with all the survivors then on the scheme.

After marriage, and on receipt of her shares, the contributor ceases to have any connection with the schemes for the unmarried. She may, however, enter upon and share in the funds under the branch applicable to married females.

The above plan, it has been proposed, should not be limited to the necessities of the class in Scotland merely, but extended in the form of a 'National Female Annuity and Insurance Society,' including others equally necessitous and equally deserving, scattered over the whole of Great Britain and Ireland. This we consider quite in keeping with the spirit of the pamphlet which has been the subject of our preceding remarks, and not less in keeping with the object contemplated in the Benevolent Fund for the relief of Indigent Gentlewomen in Scotland, organised as it has been under the patronage and protection of Her Most Gracious Majesty the Queen, and of which many of the ladies of our most distinguished nobility have become the Ladies Patronesses. In the meantime we commend the pamphlet to the attention and consideration of all our readers, and especially to the unmarried ladies and gentlewomen of Scotland, to whom the first term in the title of the pamphlet does not apply, with this concluding but respectful hint, that in making their last dying will and testament, they might remember their sisters that are in the world, and devote a corner of the documentary deed to the Benevolent Fund. 'Sure we are,' says the author of the pamphlet, 'there can be no better devotion of woman's fortune, than to relieve a woman's suffering.' 'Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.'

Whether do the true strength and power—the divine attributes—of the female character most strongly manifest themselves in showing their sympathy with suffering by their efforts to relieve it—in comforting the sorrowful, ministering to the afflicted, relieving the poor, and casting a heaven-like halo around it on every side,—or by wearing riding hats and branches, and clamouring for the privilege of sharing in the proceedings of a rough, a coarse, and an unmannerly democracy—in the duties of citizenship which must be performed, but which might much more perfectly be so by any one than a gentlewoman?

A Mofussil correspondent says,—"You do not seem to understand the Post-Office dodge. The Court of Directors hate the press worse than poison, it cuts across their jobs in a very unpleasant manner. The Commissioners have therefore abstained from showing any favour to the Press, that they may not get into bad odour in Leadenhall Street. At the same time they play their own game with the Governor-General, giving him the opportunity of descending as a Deus ex Machina, and bestowing on the newspapers the boon so churlishly withheld be themselves. The Press in gratitude must sing the praises of the best of all possible Governors, and send him home when he retires with such a flourish of trumpets as may insure him a triumphant reception in England." We shall certainly speak well of the bridge that carries us safe over, but we shall not be silenced by a sop. If the reduction be made, it will no doubt be upon public grounds, if on any other, it would not be creditable to the head of the government; and though we think our correspondent may have truly divined the motive which influenced the Commissioners in their recommendation, we doubt their receiving thanks for it, either here or in Leadenhall-Street.—Engl shman, Sept. 19.

THE LAWRENCE ASYLUM.—We have every reason to believe, that on this day, the foundation stone of a material addition to this noble institution, will have been laid, most probably by Lady Gomm assisted by His Excellency the Commander-in-Chief in the presence of a numerous and brilliant assembly specially invited from Simla to witness the interesting ceremony. Hitherto the boys and girls of the school have been under one roof. The desirableness of having separate establishments has long since been obvious to the Managers, and a girls' school house is to be built forthwith at an estimated expense of Rs. 15,000. It is to be

constructed of stone, in the Elizabethan style, and besides affording the means of a complete separation of the sexes, it will enable the Institution to accommodate 300 children, half boys, half girls.

A friend to the institution has most liberally offered to advance part of the amount, required to erect the buildings, for one year, without charge for interest, and it is to be hoped that, by strenuous efforts, a considerable portion of the debt, incurred by the acceptance of this offer, will be liquidated during the erection, by special donations. The liberality of those who can afford to contribute towards such a desirable object as the one under consideration, will, we feel assured, not be appealed in vain.

On this same day, a hall, to be devoted to the double purposes of a Chapel and a school room, is to be opened for use. This hall is 75 feet in length, 44 in width, and 35 feet high. It is erected in the most substantial manner of grey stone, in the Tudor style, and is arranged, internally, for accommodation, as a school room, of 350, and as Chapel of 500, children. With a class room and porch attached, it has cost about Rs. 13,000. It will be open to the public on Sundays, seats being set apart for the accommodation of visitors.

We perceive, by a small pamphlet (printed at the Asylum) from which we gather the above particulars, that it is proposed to erect a Bell-tower on the Chapel Hall (estimated cost, Rs. 350) and a covered way to connect the new Hall with the present school house (proposed cost, Rs. 500;) to purchase a Harmonicon or small organ (for say, Rs. 600,) metal for a bell for the tower, to be cast at the Asylum (Rs. 250, required,) communion plate, for about Rs. 250, and an Altar ? cloth with linen for the holy table. Contributions are looked for these several purposes, and when the intentions connected therewith have been carried out, the Asylum will be complete in every respect, and worthy the philanthropic mind that planned its formation, and has presided over its destinies with a zeal and attention, and munificence probably unequalled in the annals of benevolence.—Lahore Chronicle, Sept. 17.

WEEKLY EPITOME OF NEWS.

FRIDAY, SEPTEMBER 26TH.

—— The "Telegraph and Courier" speaks of the inconsistency of America in devoting a part of her marine on the shores of Turkey to aid in liberating a man from captivity, and a part on the coast of Africa in carrying away thousands to the most degrading slavery." We are at a loss to understand the latter part of this sentence. The United States maintain an armament on the Coasts of Africa, in conjunction with those of other powers for the purpose of restraining the slave trade. The laws of the United States have never tolerated the introduction of slaves from abroad. It was when the country was a dependency of Great Britain, that though the fatal policy of the latter, African slaves were introduced into America. The descendants of these constitute the slave population of the United States at the present time.

—— Bombay was visited last night by a very violent thunderstorm, commencing soon after ten and terminating about one P. M. Nearly three inches of rain fell. A meter for thunder is not yet invented, that we know of.

SATURDAY, SEPTEMBER 27TH.

—— The 'Bombay Times' has the following:—"Some singular phenomena occurred during the thunderstorm of Thursday evening, which seem well worthy of record. Exactly at a quarter past ten, when the thunder was at its loudest, the inhabitants of the northern end of the Fort were alarmed with the sound as if of a large mass of something rushing violently through the air,—the noise resembling that of a huge cannont shot passing close by,—and immediately afterwards a tremendous crash was heard, as if the mass had impinged on the ground or penetrated some of the buildings —nothing however could yesterday morning be discovered in the neighbourhood. The whole closely resembled what is mentioned as having occurred in Ross-shire in August 1849, when a huge mass of ice was found to have fallen. The rain was at this time falling so furiously—the night was so dark in the intervals between the flashes of lightning, and these last so bright and frequent, that a meteor of any size might have "swept unheeded by"; yet appearances look very much as if something of this sort had fallen, and we should recommend observers to be on the outlook for the corpus delicti—more than likely at the same time to have dropped into the sea.

—— We learn from the "Friend of India" that the prize of Rs. 300 offered by the Church Tract Book Society, for the best essay on Vedantism, has been awarded to the Rev. J. Millens. essay will be printed shortly.

—— A life of Mahommad, by Dr. Sprenger, has recently appeared in Calcutta.

—— The "Friend" also says that the Vernacular Translation Committee of Bengal have started the proposed Monthly, in imitation of the Penny Magazine: each issue will contain 16 pages, illustrated with engravings, at a yearly charge of Rs. 1½.

—— The Electric telegraph in Bengal is to be continued to Kedgeree.

—— The Calcutta papers state that the old regulation of the Sanskrit College, by which only Brahmans and Veidyas were allowed to become students is abolished, and all castes will henceforward be admitted.

MONDAY, SEPTEMBER 29TH.

—— A correspondent of the "Bombay Times" says that about the time, during the storm of Thursday night, when the rushing sound (before-mentioned) was heard, a person saw from the deck of a vessel in harbur an immense mass or ball of electric fluid fall perpendicularly into the sea,—near the outer light ship apparently.

—— The same paper informs us that at the Gun-carriage Factory at Colaba, they are preparing wheels and axles for forty railway carriages, and six miles of railway, for the centre of the Punjaub.

—— The "Bombay Times" gives a notice of the establishment of a book-club and library, by several Portuguese and other persons, at Matharpacady, in the vicinity of Mazagaum. He observes,—"When it is to be remembered for what a comparatively trifling sum a well conducted book-club can be kept up, and the immense benefits derivable by subscribers thereto, our only wonder is that a considerable number more than have of late made their appearance have not been brought into existence."—We are not aware of any class of people amongst us, possessing more limited means of intellectual and social improvement than the Portuguese, amongst whom the above institute appears to have originated; and contrasting with this deficiency the manifold opportunities for the advancement of that community, at the disposal of the extensive ecclesiastical establishment provided for, and in a great measure supported by it,—we fully concur in the sentiment expressed by our contemporary:—and whilst we deplore the general disaffectedness hithertoo displayed by the less affluent of the Portuguese towards many schemes of improvement which have long been even more urgently needed amongst them, and may yet be more easily projected than the Matharpacady Book-club, we nevertheless rejoice to learn that, as they have at last "been found wanting" in this instance, a few zealous individuals have come forward and organized the above institute, the benefits of which will be so permanently appreciated by the community to which they belong. Since the donations to the Matharpacady Book-club have already amounted to above 300 Rupees, we earnestly recommend the admonition of our contemporary to the attention of its conductors, in full confidence that many will come forward to give them a helping hand, and support their enterprize:—"Above all things, let the members of the Club avoid filling their shelves with the trash now so extensively published under the designation of 'light literature;'—which affords but momentary gratification to the reader: they should expend their funds in procuring good standard works, which will afford them not only pleasure while being perused, but impart instruction to them in the every-day business of life."

TUESDAY, SEPTEMBER 30TH.

—— Yesterday the new steamer Zenobia made a trial trip round the harbour with the view of testing her engines, cut of rig, guns, and general establishment. She is the only three-masted steamer in the Indian Navy, and looks a very pretty craft indeed.

—— The "Bombay Times" regrets to have to record the death of Captain Thomas Maling Warre, 9th M. N. I., attached to the 1st Nizam's Infantry, which occurred suddenly at Wurrangul on the 15th instant.

—— The Calcutta Citizen of 18th September understands the Bishop of Calcutta has sent to England for a new Rector for St Paul's School in the place of the Rev. S. Slater, who is about vacate the post and assume a portion of the duties of th

…treet at Bishop's College. We regret to learn there … falling off in the numbers of the school.—

The "Englishman" of the same date understands that …acon Pratt contemplates a tour to the N. W. Provinces. Marine Department have he believes been already instructed …the local Government to provide a passage for him and suite, on the first available Government steamer.

WEDNESDAY, 1ST OCTOBER.

—— The "Times" is happy to learn of the arrival of the Punjaub Medals at the office of the Adjutant General, and states that they will be distributed without loss of time.

—— It is mentioned that the new Steamer "Zenobia" on her trial trip quite came up to all that was expected of her.—We have heard that she will take the mail of the 17th inst.—We trust that on the occasion of her first making herself useful by carrying a mail she will acquit herself as well, and please those who superintended her building and fitting up as much as she did when making her trial trip.—

—— The Bengal "Hurkaru" is sorry to announce that the ship Lascar was lost on the night of the 11th instant, though the precise position in which she was wrecked is not yet known. The captain, his wife, and lady passenger, with the chief and second mates, have reached town. Two seamen who took to the long-boat went adrift and are missing. After the wreck the crew constructed a raft, to which all those above mentioned betook themselves, and after about fourteen hours were drifted ashore on the eastern side of Saugor Sand as they suppose. They proceeded about ten miles up a river, when they fell in with a wood boat. The people in on her at first refused to take on board the shipwrecked people, but by giving up all they had, they prevailed on these wretches to take them on board and bring them up to town. All hands have suffered much, and the ladies are in a pitiable condition.

——The "Morning Chronicle" of the 19th September mentions that the Roman Catholic Chapel erected at Simla was consecrated on Monday last by the Right Reverend Dr. Carli, Vicar …postolic of Hindoostan and Tibet. The ceremonies commenced …-past 7, and concluded at 9 A. M. A great concourse of Pro…ant gentlemen and ladies were assembled to witness the cere…y, and the chants were played and sung chiefly by parties of …Heretic' faith, even the Seraphine used on the occasion …s borrowed from the Heretic church. These contre-temps must …sufficed the temper of the Bishop who, in his address, deli…d in broken English, was sending all who do not belong to …he 'Primitive' church to a place not to be mentioned to ears polite. He endeavoured, however, to make up matters with them at the conclusion of the service by thanking the Protestant gentlemen and ladies, who had had assisted in the rites, and those who stood on as spectators.

THURSDAY, 2ND OCTOBER.

—— A General Court Martial has been ordered to assemble this afternoon at 11 o'clock in the Officers' Mess Room, in the Town Barracks, of which Lieutenant-Colonel C. S. Stuart, of the 14th Regiment Native Infantry, is President, for the trial …Captain E. M. Nixon, of the 6th Regiment Native Infantry, …charges against this officer are, we hear, most serious, such …proved will perhaps entail a more serious punishment than …loss of the unfortunate officer's commission.

— The sessions closed at noon yesterday, after an un…w light calendar had been disposed of.

— The "Delhi Gazette" mentions the fact of another an… having taken place. "It is of a valley called Dour, which …ly in the rear of the Wuzerees, the Afreedees, and the … tribes, who can only be brought under a wholesome …f restraint by main force. They are too insolent, too …, too confident in the natural advantages of their position …from the experience of their neighbours. Thus again are …ibly driven on in our career of conquest: to pause, is to … to prevent aggression, we must ourselves become the … preaching peace, Christianity, and mutual for… compelled to exterminate all who oppose our … our present position."

CIVIL APPOINTMENTS, &c.

POLITICAL DEPARTMENT.

Bombay Castle, 27th September 1851.

Captain Robert Wallace, Political Agent in the Mahee Kanta, is allowed leave of absence, on private affairs, under Section XI. of the Absentee Regulations, for the period of one month.

TERRITORIAL DEPARTMENT.—REVENUE.

Bombay Castle, 29th September 1851.

Mr. A. R. Grant, 1st Assistant to the Collector of Sholapoor, has been allowed an extension up to the 30th November next, of the leave of absence granted to him on Medical certificate on the 20th instant.

By order of the Right Hon'ble the Governor in Council,
A. MALET, Chief Secretary.

GENERAL DEPARTMENT.

Bombay Castle, 25th September 1851.

Surgeon M. Stovell, Secretary to the Board of Education, is allowed leave of absence, for one month from the 1st proximo, to visit Mahabuleshwur, on private affairs.

Bombay Castle, 26th September 1851.

Surgeon Watkins, Civil Surgeon at the Presidency, is allowed leave of absence, from the 4th to the 31st proximo, to proceed to Khundalla.

JUDICIAL DEPARTMENT.

Bombay Castle, 1st October 1851.

The Judges of the Sudder Dewanee Adawlut have issued Sunnuds to Bappoo Rajaram and Govind Keshow, authorizing them to practise as Vakeels in the Revenue Courts of the Ahmednuggur Zillah.

By order of the Right Hon'ble the Governor in Council,
J. G. LUMSDEN, Secy. to Govt.

FINANCIAL DEPARTMENT.

(RAILWAY BRANCH.)

Bombay Castle, 1st October 1851.

Captain J. H. G. Crawford, Superintending Engineer in the Railway Department, is allowed leave of absence for one month from the 10th instant, to proceed to Mahabuleshwur on private affairs, under Section XI. of the Civil Absentee Regulations.

By Order of the Right Honorable the Governor in Council,
A. RICHARDSON, Depy. Secy. to Govt.

MILITARY.

Bombay General Orders.

BY THE RIGHT HONBLE THE GOVERNOR IN COUNCIL.

Bombay Castle, 22nd September, 1851.

No. 506 of 1851.—The following promotions are made:—

25th Regiment N. I.

Ensign W. Rose to be Lieutenant, vice Mayor deceased.—Date of rank, 31st August 1851.

The undermentioned Officer is ranked from the dates specified opposite …s name and posted to the 25th Regiment Native Infantry, vice Rose …omoted.

David Butler Young.—Rank as Ensign in the Regt. 31st August 1851, …rmy 15th June 1850.

No. 507 of 1851.—The following Native promotions are made:—

Jemedar Khyr Mahomed to be Subedar, and Havildar Syud Mudder to be Jemedar, in succession to Cassim Khan deceased.—Date of rank 6th August 1851.

Bombay Castle, 26th September, 1851.

No. 508 of 1851.—Lieut. Alfred William A. Lucas, of the 7th Regiment, I., N. is appointed 2nd Class Commissaria Agent at Ahmedabad, vice Beas…

No. 509 of 1851.—Ensign A. G. St. John Mildmay, Acting Assistant Superintendent of Bazars at Poona, is allowed leave of absence from the 10th instant, to the 18th proximo, to proceed to Bombay, for the purpose of undergoing an examination in the Mahratta language.

No. 510 of 1851.—Colonel F. P. Lester, Commandant of Artillery, is allowed leave of absence from the 10th October to the 30th November next, to proceed to the Mahabuleshwar Hills.

Bombay Castle, 27th September, 1851.

No. 511 of 1851.—The following appointment is made:—

6th Regiment Native Infantry.

Lieut. Jarvis Hurpur to be Quarter Master and Interpreter, vice Nixon, promoted to the Regimental Rank of Captain.—Date of Appointment, 26th August 1851.

No. 512 of 1851.—The following orders are confirmed:—

An order by Brigadier General A. Manson, C. B., dated Kurrachee, the 20th August 1851, directing Superintending Surgeon Don, M. D., to make over charge of his duties of Staff and Civil Surgeon and Deputy Medical Storekeeper at that Station to Surgeon Grierson, of the 1st Grenadier Regiment N. I.

An order by Lieut. Col. Bayly, dated Kurrachee, the 25th August 1851 appointing Lieut. C. E. Boodle, to act as Adjutant to the 5th Regt. N. I., vice Lieut. W. W. Taylor promoted, until further orders.

No. 513 of 1851.—Captain T. G. Fraser, Assistant Commissary General, Scinde Division, is allowed leave of absence from the 13th October to the 13th November next, to proceed to the Mahabuleshwar Hills, on private affairs, Lieutenant Grey performing his duties during his absence on the former Officer's responsibility.

Bombay Castle, 29th September, 1851.

No. 514 of 1851.—Referring to the Government General Order No. 329, dated the 5th of June 1851, the Right Honorable the Governor in Council is pleased to make the following appointments, to have effect from the 1st Oct. next.

Lieut. J. T. Annesley, 26th Regt. N. I. to be Paymaster of Pensioners and Superintendent of family payments at Bombay.

Capt. Barrow, 19th Regt. N. I., will act as above during the employment of Lieut. Annesley on regimental duty, or until further orders.

Lieut. C. H. Boye, Invalids, to be paymaster of Pensioners at Dapoolie.

Capt. C. P. Leeson, Invalids, to be paymaster of Pensioners at Poona.

Capt. J. Tendall, Invalids, to be Paymaster of Pensioners at Surat.

From the 1st October the appointment of Barrack Master at the Presidency is to be considered as abolished, and the duties are to be performed by the Fort Adjutant without additional remuneration.

Bombay Castle, 30th September 1851.

No. 517 of 1851.—Lieut. E. Tomes, of the 14th Regiment Madras Native Infantry, is allowed a furlough for two years to proceed to the Neilgherries on medical certificate.

No. 519 of 1851.—The undermentioned Officers are allowed a furlough to Europe for three years on medical certificate.

Lieut. C. H. Barnewell, of the 2nd Regt. Light Cavalry.

Lieut. R. W. Brett, of the 2nd Regt. Light Cavalry.

Lieut. D. J. Macdonell, of the 2nd Grenadier Regt. N. I.

No. 520 of 1851.—Capt. W. A. Lukin, of the 14th Regt. M. N. I., is allowed a furlough to Europe for three years on medical certificate.

By Order of the Right Honble the Governor in Council,
J. G. LUMSDEN, Secy. to Govt.

BY HIS EXCELLENCY THE COMMANDER IN CHIEF.

1. The following arrangements in the Subordinate Medical Department are made:—

Assistant Apothecary J. W. Cross, 2nd Troop Horse Brigade, is attached to the 1st Bombay European Regiment Fusiliers.

ASIATIC SOCIETY OF MUMBAI

Assistant Apothecary James Williams, of the 1st Bombay European Regiment (Fusiliers,) is transferred to the 2nd Troop Horse Brigade.

2. Private and Artificer John Smith, of the Gun Carriage Department, is promoted to the rank of Serjeant on the Town Majors non effective list, and appointed Sub-Assistant Overseer in the manufactory, to fill a vacancy.

ERRATUM

In G. O. C. of the 12th and 17th instant, for 2nd Grade Apprentice Manoel de Souza, of the 1st Regiment Light Cavalry (Lancers) read 1st Grade Apprentice Marcello de Souza, of the 3rd Regiment Light Cavalry, and for 2nd Apprentice Ram Churam to be transferred from the 3rd Regiment Light Cavalry, read 2nd Grade Apprentice Ram Churram to be re-transferred from the 1st Regiment Light Cavalry Lancers.

11th Regt. N. I.—Lieut C. C. Strettell, from 15th Nov. to 15th Jan. 1852, to proceed to Bombay, on urgent private affairs.

22d Regt. N. L. I.—Lieut. J. Peyton, from 3rd Sept. to 30th Nov., to proceed to Bombay, to undergo an examination in the Mahratta language, and to enable him to rejoin.

Ord. Dept.—Mr Conductor J. Poynts from 3rd May to 17th Aug., to proceed to Bombay, on medical certificate.

By order of His Excellency the Commander in Chief,
(Sd.) H. HANCOCK, Lieut. Col., Adjt. Genl. of the Army.
Deputy Adjutant General's Office H. M. Forces.

Head Quarters, Poona, 22d September, 1851.

The following Officers attached to the 86th Foot and 78th Highlanders, will proceed forthwith to join their Regiments at Deesa and Kurrachee.

8th Foot.—Lieutenant Walsh, and Ensign McKenzie.

64th Foot.—Ensign Sheehey.

Leave of absence :—

98th Foot.—Assistant Surgeon Browne, to the Cape of Good Hope, for two years, from the date of embarkation, at the recommendation of a Board of Medical Officers, subject to the confirmation of His Excellency the Commander-in-Chief in India.

By order of His Excellency Lieut. Genl. Sir John Grey, K. C. B.,
(Sd.) T. S. CONWAY, Major.
Actg. Deputy Adjt. Genl. H. M. Forces Bombay.

Head Quarters, Poona, 26th September, 1851.

1. With reference to the Form of unfit Rolls, for Native Corps, prescribed in G. O. C. No. 1 of the 24th September 1850, the Commander in Chief directs that especial care be taken to insert, in the proper Column, such specifications of indelible marks and of peculiarities of feature, figure &c., or, when these are wanting, such minute description of the feature &c., as may fully secure the identification of each individual borne on the Rolls.

A Column is to be added in all Regimental unfit Rolls showing the Troop or Company to which each Soldier belongs.

In all cases of men received into Extra or Local Corps from Regiments of the Line, the Regiment from which received is to be particularized.

The Column of "Whether fit for Garrison duty" is to be omitted in the unfit Rolls of those Corps, and Departments, of which the men are not liable, under the Regulation, to serve in the Native Veteran Battalion.

Commanding Officers of Corps, and Heads of Departments, will be held responsible that the above orders are duly attended to, and His Excellency requests that Generals and other Officers Commanding Divisions and separate districts will return for corrections any unfit Rolls which may be forwarded to them in any respect incomplete, and severely notice the negligence of Regimental Commanding Officers in their preparations.

2. Serjeant Michael H Iman, of the 2nd Battalion Artillery, is transferred to the Town Major's non-effective list, and placed at the disposal of the Superintendant of Police for employment as a Police Constable.

3. The Commander in Chief is pleased to make the following appointment:

2nd Belooch Battalion.

Jemedar Syud Madar to be Native Adjutant.—Date of appointment, 26th August 1851.

4. The undermentioned Officers have obtained leave of absence :—

7th Regt. N. I.—Lieut. W. Widdicombe, from 27th Sept. to 1st Nov., to remain in Bombay, on private affairs.

Ord. Dept.—Conductor T. Bloodwell, from 16th June to 16th Oct., in extension, to remain at Poona, on medical certificate.

Head Quarters, Poona, 27th Sept. 1851.

1. Private Kasee Ghag of the 1st Grenadier Regt. N. I., is transferred to the 22d Regt. N. I.

2. The following order is confirmed :—

An order by Major Scobie, dated Surat, the 19th August 1851, directing Surgeon W. Leggett, to receive medical charge of the 29th Regt. N. I., from Assistant Surgeon Ballantine proceeding on sick leave to the Presidency.

3. The undermentioned Officers have obtained leave of absence :—

Horse Artly.—Lieut. F. Connybeare, from 3rd Sept. to 22d Oct., to visit the Presidency, on private affairs.

3rd Regt. L. C.—Capt. J. C. Graves, from 15th Dec. to 15th March, to proceed to Bombay, for the purpose of applying for a furlough to Europe.

12th Regt. N. I.—Ensign C. T. Heathcote, from 18th Septto 31st Oct., to proceed to Bombay, on medical certificate.

29th Regt. N. I.—Lieut. A. K. Lowndes, 22d Aug. to 1st Sept., to proceed to Bombay, on private affairs.

29th Regt. N. I.—Lieut. W. H. Blowers, from 15th Sept. to 31st Oct., to proceed to Bombay, on medical certificate.

At a Native General Court Martial assembled at Hydrabad, on Monday the 8th day of September 1851, and of which Subadar Sheik Kureem of the 28th Regt. N. I. is president, 1st Hospital Assistant Rama Laud, of the 2nd Belooch Regt. was tried on the following Charges, viz :—

Charge.

First Hospital Assist. Rama Laud, 2nd Belooch Regiment placed in arrest by his Commanding Officer, Captain Hough, and brought to trial by order of His Excellency the Commander in Chief upon the following Charges, viz :—

1st Charge.—For disgraceful conduct, of a dishonest nature to the injury of Government, in the following instance, viz :—

1st Instance.—In having at the Military Station of Hydrabad, between the 4th day of June, and 25th day of July 1851, fraudulently misapplied four (4) bottles of arrack, or thereabouts, the property of Government entrusted to him, for the use of the patients of the Hospital of the 2nd Belooch Regt.

2nd Instance.—In having at or about the place, and between the dates specified above, fraudulently misapplied three (3) lbs. and eleven (11) ounces or thereabouts of spirits of wine the property of Government entrusted to him.

2nd Charge.—For conduct to the prejudice of good order and Military discipline in disobedience of orders, and gross neglect of duty, at or about the place and between the dates specified above, in omitting to mix arrack in the draughts prescribe for the Cholera patients, which was one of the ingredients distinctly specified by his superior Officer, Assistant Surgeon Laurence, 2nd Belooch Regt. to be so mixed.

3rd Charge.—For conduct to the prejudice of good order and Military discipline, in having at or about the place, and between the dates specified above made false entries in the Hospital book, to the effect that arrack had been duly given to the Cholera patients under his care, thereby attempting to deceive his superior officer Assistant Surgeon Lurance of the 2d Belooch Regiment.

4th Charge.—For conduct to the prejudice of good order and military discipline in having on or about the night of the 20th day of July 1851, and between the hours of eight and ten, been drunk and riotous in or near the Hospital of the 2nd Belooch Regiment at the military station of Hydrabad.

Adjutant General's Office, Poona, 19th Aug., 1851
By order of His Excellency the Commander in Chief,
(Sd.) H. HANCOCK, Lieut. Col., Adj. Genl. of the Army.

Upon which charges the court came to the following decision :—

Finding.—The Court, having maturely weighed and considered the evidence before it, is of opinion that the prisoner 1st Hospital Assistant Rama Laud, 2nd Belooch Regiment, is Guilty of the 1st Instance of the 1st Charge, but the Court find that the quantity of arrack misapplied is two (2) bottles and not four (4), as stated in the charge.

Guilty of the 2nd Instance of the 1st charge, but the court find that the quantity of spirits of wine misapplied is two (2) lbs. thirteen (13) ounces and not three (3) lbs. eleven (11) ounces, as stated in the charge Guilty of disgraceful conduct of a dishonest nature to the injury of Government.

Not Guilty of the 2nd Charge.

Not Guilty of the 3rd Charge.

Guilty of the 4th Charge.

Sentence.—The Court having found the prisoner guilty as above specified, and having received evidence of his general good character, does adjudge him the prisoner 1st Hospital Assistant Rama Laud, 2nd Belooch Regiment to be dismissed the service and fined to the extent of his arrears of pay and allowances.

Approved and Confirmed.
(Sd.) J. GREY, Lieut. Genl. Commander in Chief.

Head Quarters, Poona, 25th September, 1851.

REMARKS BY HIS EXCELLENCY THE COMMANDER IN CHIEF.

The prisoner has been convicted of two serious charges 1st of a fraudulent misapplication of Govt. property entrusted to him, 2nd of being drunk. The latter being an offence almost unpardonable in an attendant upon the sick, but as no previous convictions appear against him during a service of more than fifteen years, and as he has the character of being steady, obedient and attentive, I am induced to remit the punishment awarded with the exception of so much of the forfeiture of his arrears of pay and allowances as may be required to make good the loss occasioned by his misconduct.

(Signed) J. GREY, Lieut. Genl. Commander in Chief.

1st Hospital Assist. Rama Laud, of the 2d Belooch Battalion is to be released from arrest and directed to return to his duty.

(Sd.) W. G. ARROW, Capt. (Sd.) SAEIK KURREEM,
Offg. Judge Advocate. Subadar and President.

By order of His Excellency the Commander in Chief,
(Sd.) H. HANCOCK, Lieut. Col. Adjut. Genl. of the Army.

Adjutant General's Office, Bombay, 29th September, 1851.

1. An European General Court Martial, composed as follows, will assemble at the Mess Room, Town Barracks, on Thursday next, the 2nd October, at 11 o'clock, in the forenoon for the trial of such prisoners as may be brought before it.

President.

With the sanction of the Right Hon'ble the Governor and Commander in Chief of the Garrison. } Lieut. Colonel. C. S. Stuart, 14th Regt. N. I.

Members.

With the sanction of the Right Hon'ble the Governor and Commander in Chief of the Garrison. } Major D. Carsaire, 6th N. I.
Major A. S. Hawkins, 8th do.
Major C. C. McIntyre, H. M.'s 78th Highlanders.
Capt. D. O'Brien, H. M. 86th Regt.
Capt. W. K. Starr, do. do.
Capt. J. M. Glasse, Artillery.
Capt. G. Keane, H. M.s 86th Regt.
Do. do. Capt. H. J. Peily, 8th Regt. N. I.
Capt. W. Murray, H. M. 10th Royal Hussars.
Do. do. G. E. Ashburner, 8th Regt. N. I.
Do. do. Capt. C. T. Bentley, H. M. 78th Highlanders.
Capt. F. S. Kempt, 1st Bar. Regt. Fusiliers.
Capt. J. A. Wood, 20th Regt. N. I.
Capt. R. M. Westropp, 14th N. I.

With the sanction of the Right Honorable the Governor and Commander in Chief of the Garrison, Major Edward Hume Hart of the Marines Battalion, and Lieutenant F. W. Mackenzie, of the 8th Regiment N. I. will officiate the former as Judge Advocate, to whom lists of evidences are to be sent, and the latter as Interpreter.

All parties and evidences to be duly warned, and they are hereby ordered to attend the Court accordingly.

The names and dates of Commissions of the Officers nominated for above duty, to be sent to the Deputy Adjutant General of the Army immediately.

2. Cadet R. R. Woodhouse, is attached to do duty with the 6th Regt. N. I., at the Presidency, and directed to join.

By order of His Excellency the Commander in Chief,
(Sd.) J. HALE, Lieut. Col., Adjt. Genl. of the Army.

MARINE.

Indian Naval Orders.

Superintendent's Office, Bombay, 25th September, 1851.

The following changes and appointments are to have effect from this date viz :—

Lieut. Rennie, from the Victoria to the charge of the Feroox.
Lieut. Manners, from the Feroox of the charge of the Victoria.
Lieut. Foulerton, from the Mahi to the charge of the Elphinstone.
Lieut. W. L. King, from the Auckland to the charge of the Mahi.
Assistant Surgeon Crawford, from the Sesostris to the Zenobia.
Assistant Surgeon Gilbert, from the Hastings to the Sesostris.
Mr. Carncross, Acting 1st Class 2nd Master, from the Borenice to the Jhelum, in temporary charge.
Mr. Evans, Midshipman, from the Feroox to the Zenobia.

(Sd.) J. W. YOUNG, Commander, Assist. Supt. Indian Navy.

Bombay Castle, 27th September 1851.

No. 117 of 1851.—Mr. W. L. Searle, Mate, is allowed leave of absence for one year, to proceed to Europe, on Medical certificate.

Bombay Castle, 1st October 1851.

No. 118 of 1851.—Mr. L. Osborn, Captain's Clerk, is allowed leave of absence for six months, to proceed to Egypt, on Medical certificate.

By order of the Right Hon'ble the Governor in Council,
J. G. LUMSDEN, Secretary to Government.

DOMESTIC OCCURRENCES.

Bombay.

BIRTHS.—At Kurrachee, on the 9th September, the Wife of Colonel Down, 1st Grenadier Regiment, of a son. On the 25th Nesbitt Lane, Byculla, Mrs. Kneebone, of a son. At Mount Caroline 28th September, the Wife of Lieutenant W. H. J. Henderson, Artillery, of a son. At Kurrachee, on the 20th September, the Wife of Tribe, Esq., I. N., Commanding H. C. Bremner *Meteor*, of a daughter.

DEATHS.—At Hydrabad, Scinde, in the 24th year of his age, Assistant Surgeon William Henry Short, H. M.'s 64th Regiment, of fever. At Mhow, on the 22nd September, of Hydrocephalus, Annie, youngest daughter of Mr. G. W. Marrett, Head Clerk Chief Engineer's Office, Sangor Division, aged 3 years, and 6 months, on the 25th September, of convulsions, James Arthur Lee, aged 1 year and 18 days, deeply lamented. At London, on the 5th August, Esq., M. D. & F. F. C. S., late Surgeon-General, Bombay.

SHIPPING INTELLIGENCE.

Bombay.

ARRIVALS.

1851.
24th Sept.—Barque Cornwall, C. E. S. Maundley, from Hobart Town 20th July.
25th " Steamer Dwarka, F. Banks, from Surat. *Passengers*—Mrs. Prendergast, and four Children; Lieutenant Blowers, 29th Regiment, N. I.; and 80 Natives.
" " Steamer Sir J. Jejeebhoy, J. Clark, from Surat, 24th Sept. *Passengers*—Mrs. Brown; Mrs. Scott; Lieut. Scott; and 72 Natives.
" " Barque Windermere, R. M'Dougal, from Liverpool 29th May.
26th " Steamer Bombay, N.W. Haselwood, from Kurrachee 25th inst. *Passengers—1st Class*:—Colonel Stenbach; Lieut. Berthon, Artillery; G. Cowper, Esq., Bengal Civil Service. 2nd *Class*:—Madame De Costa; and 20 Deck.
" " Steamer Sir J. R. Carnac, G. M. Beyts, from Surat, 27th Sept. *Passengers*—Mrs. Goodfellow; Major Goodfellow; Rev. Mr. Cotes; Mrs. Coles, and 3 Children; Doctor Coles; Colonel Macan; Captain Ramsay; Mr. Smith; and 50 Natives.
29th " Steamer J. Jejeebhoy, J. Clark, from Bancoot 28th Sept.
30th " Steamer Dwarka, F. Banks, from Surat 29th Sept. *Passengers*—A Gentleman, and 15 Natives.

DEPARTURES.

24th Sept.—Ship China, D. Ferguson, to China. *Passengers*—4 Natives.
" " Brig Dadaboy, Goolam Russool, Nacoda, to Surat. *Passengers*—5 Natives.
25th " Steamer Surat, P. Duverger, to Kurrachee. *Passengers*—Captain Wormald, Artillery, and 4 Children; Lieutenant Murray; and several Natives.
26th " Ship Ayrshire, D Dewan, to London.
" " Steamer Phlox, F. M. Ellis, to Surat. *Passengers*—Several Natives.
" " Steamer Sir J. Jejeebhoy, J. Clark, to Bancoot. *Passengers*—Several Gentlemens and Ladies.
27th " Ship Flora M'Donald, P. Smith to Liverpool.
" " Steamer Dwarka, F. Banks, to Surat. *Passengers*—20 Natives.
" " American Ship Equator, John Ewer, to Bostan, via Calcutta. *Passengers*—T. K. Cummins, Supercargo; Mr. Otis; N. B. Everett, Clerk.
30th " Steamer Sir J. Jejeebhoy, J. Clark, to Surat. *Passengers*—Several Natives.

Military Arrivals and Departures.

ARRIVALS.

1851.
23rd Sept.—Cadet Hoskins, Artillery, to join, from England.
25th " Lieutenant W. H. Blowers, 29th Regiment, N. I., on Medical certificate, from Surat.
" " Lieutenant Colonel C. Blood, 2nd Battalion Artillery, to rejoin from the Deccan.
26th " Lieutenant and Adjutant Scott, 13th Regiment, N. I., on duty, from Baroda.
" " Lieutenant H. Beale, Poona, Irregular Horse, on duty, from Ahmedabad.
A[illegible] " Lieutenant C. P. Heathcote, 12th Regiment N. I., on sick certificate, from Ahmedabad.
at [illegible] " Lieutenant H. P. B. Berthon, Artillery, on leave, from Kurrachee.
tos[illegible] " Captain Ramsay, 26th Regiment, N. I., on leave, from Deesa.
mo[illegible] " Lieutenant Colonel Macan, 17th Regiment, N. I., on leave, Baroda.
the " Major Goodfellow, Engineers, on leave, from Surat.
wa[illegible] " Lieutenant Pollexfen, Staff, on leave, from Ahmedabad.
have

DEPARTURES.

vere Sept.—Captain R. C. Wormald, Artillery, to join, on duty to Kurrachee.
29th " Colonel G. Moore, Staff, on leave, to Poona.
" " Lieutenant J. Lester, 10th Regiment N. I., sick leave, to Mahableshwar.
" " Major G. F. Quenton, H. M.'s 10th Royal Hussars, to join, to Kirkee.
1st Oct.—Surgeon M. Stovell, Staff, on leave, to Mahableshwar.

COMMERCIAL.

BOMBAY, 2ND OCTOBER 1851.

Exchange.

London (Mercantile) 6 months' sight 2s. 0[illegible]d.
Ditto Bank Rates..... .... 1s. 11[illegible]d.
Ditto..... 3 months' sight..... 1s. 11[illegible]d.
Ditto..... 2 ditto..... 1s. 11d.
Ditto..... 1 ditto..... 1s. 10[illegible]d.
[illegible]cutta.....at 60 days' ..... Par.
Ditto..... 30 ditto..... 100[illegible]
Ditto..... Sight..... 101[illegible]
[illegible]s..... 30 days'... ... ... 99[illegible]
[illegible]o.....Sight... ..... 100[illegible]
[illegible] ... ...60 days'..... 220

Bank, &c. Shares.

[illegible] Bank.....Rs. 1,000 6½ ℙ ct. 22 per cent pm. sales.
[illegible] Bank..... ... " 500 7 do. Par. Sales.
[illegible]cial Bank... ... " 500 7 do. 11 do. do.
[illegible]k..... ... " 500 8 do. Par.
[illegible]ress Co..... " 12,500 1,500 p. shr. Rs. 17,600
Colaba ditto..... " 7,000 1,500 p. shr. Rs. 16,825
Colaba Land Co..... " 10,000 434 p. shr. Rs. 7,000 Nom[illegible].
Bombay S[illegible] Co..... " 400 6 P. ct. Rs. 50 p. ct. disct.
Gt. I. P. Railway Co. " Rs. 27-4-5 5 p. ct. Rs. 25 6 c.

Rates of Freight.

To London per ton...£2 0s. 0d., Nominal.
To Liverpool.....£2 do.
To Clyde... .... Nominal.
To China... .... Rs. 10 per candy.
To Calcutta, Salt.... Rs. 275 per Rass.

Government Securities.

5 ℙ Ct. Transfer Loan Rs. 115½ ℙ 100 Siccas. Sales.
" Loan 1825-26 " 108 do.
" Loan 1829-30 " 107½ do.
" Loan 1841-42 " 105 do.
" Loan 1832-33 " 97¾
" Loan (1835-36 / 1842-43) " 92½

Prices of Bullion, &c.

Sovereigns..... .....Rs. 10 6 as.
Bank of England Notes..... ... ... " 10 4 as.
Spanish Dollars..... ..... " 221 per 100
German Crowns..... ..... " 214 do.
Sycee Silver..... ... . " 104½ p. tolas
Gold Ingots, according to touch... " 15[illegible] do.

Oriental Bank.

RATES OF INTEREST, EXCHANGE, AND COMMISSION.

INTEREST ALLOWED

On Current Accounts payable on demand { 2½ per cent. per annum.
" Deposits, payable at 1 month's notice.....3 " "
" " " at 3 months' " ....4 " "

INTEREST AND DISCOUNT CHARGED

On Government Bills..... } Not exceed-ing 3 months { 4 per ct. per annm.
" Commercial Bills..... } { 7 " "
" Loans on Government Notes... } { 6 " "
" " Goods, &c..... ..... } { 8½ " "

Rebate allowed at Government Bill rate only.

EXCHANGE

On London at 6 months' sight... ... .at 1s. 11½d. per Rupee.
" " at 3 months' sight .... " 1s. 10[illegible]d. "
" " at 2 months' sight... ... . " 1s. 10[illegible]d. "
" " at 1 month's sight... .... " 1s. 10[illegible]d. "
" " at 1 day's sight... .... " 1s. 10½d. "
" Ireland at 1 day's sight... ..... } " 1s. 10½d. "
" Scotland at 1 day's sight..... ..... } " 1s. 10½d. "
Circular Notes payable throughout Europe..... } " 1s. 10½d. "

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Parties are requested to address "The Manager of the Oriental Bank, Bombay;" and to make all Orders or Hoondees payable to him or his order:—they are also requested to state as distinctly as possible the name and address of the party to whom the remittance is to be made, and the Sight at which the Bills are to be drawn.

COMMISSION

Charged on the purchase and sale of Government Notes, Shares in Public Companies, or other Securities..... } ½ per cent.

JOHN RIACH,
Actg. Manager, Bombay Office.

Bombay, 1st October, 1851.

Observatory Report.

Wednesday, October 1st.

ABSTRACT of Meteorological Observations made at the Magnetic Observatory, from the 22nd to the 28th September, (inclusive), 1851.

Bombay Civil Time.	Standard Barometer Corrected.		Thermometer in the Air.		Wet-Bulb Thermometer.		Electrometer Volts, No. 1.	Rain in Inches.
Sept.	10 a.m.	4 p.m.	6 a.m.	1 p.m.	6 a.m.	1 p.m.	Max.	
22	29·938	29·830	74·0	83·0	73·0	75·0	0	0·03
23	·900	·796	77·0	86·0	75·0	79·0	0	0·00
24	·852	·756	77·2	86·5	75·0	79·0	10	0·00
25	·865	·749	78·0	86·5	76·0	79·6		2·17
26	·906	·796	76·0	85·5	74·0	80·0	Out of Scale.	0·03
27	·861		77·5	87·3	76·0	82·0		0·00
28		·693						0·02
							Total Rain....	0·30

STATE OF THE WEATHER.

September 22nd.—Dense clouds scattered Drought.
" 23rd. " " "
" 24th. Heavy clouds. Cirri, Lightning in the E. S. E.
" 25th. A heavy thunder storm at night.
" 26th. Cloudy. A light thunder storm in the evening.
" 27th. " Lightning and distant thunder in the evening.
" 28th. " " "

Magnetic Observatory, Colaba,
29th September, 1851.

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Bombay, 2nd October, 1851.

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Bombay, 28th June 1851.

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